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INDIAN

EDUCATIONAL REFORM.

A LETTER

TO THE RIGHT HONOURABLE

LORD CURZON OF KEDLESTON,

VICEROY AND GOVERNOR-GENERAL OF INDIA.

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BY

JOHN MURDOCH, LL.D.

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To

THE RIGHT HONOURABLE

LORD CURZON OF KEDLESTON,

Viceroy and Governor-General of India.

My Lord,

Education is one of the most important and difficult questions that can engage the attention of Government. Lord Lytton spoke of the change now going on in India as "the greatest and most momentous revolution—at once social, moral, religious and political—which perhaps the world has ever witnessed."

In this revolution, one of the principal factors is education. Lord Northbrook remarked, in a Convocation Address: "It would be bold in me to venture to give any authoritative opinion upon the effects of the spread of education in India." A well-directed system of education would prove one of the greatest safeguards to "India in Transition;" it might be made a powerful agency for elevating the people materially, socially, morally, and religiously. On the other hand, if ill-judged, it will lose half its value, or even, in some respects, become positively injurious. It is possible to raise up an intellectual proletariat, miserable themselves, and a source of danger to the State.

Encouragement is given to the expression of opinion by the following remarks in your Lordship's recent Convocation Address:

"There are two considerations by which any sensible man must be affected who attempts to handle the educational problem in India, more especially if he be, by virtue of his position and antecedents, an outsider and to some extent an amateur. The first of these is the desirability of ascertaining by consultation with those who have devoted their lives to the task, and who may fairly be called experts, what is the trend of authoritative opinion on the subject. The reformer must carry this with him; otherwise he is impotent, or, if not that, he will certainly find his work abortive. The second desideratum is a recognition of the familiar axiom about going slow."

The writer may be called an "old hand." Since 1844, he has been more or less connected with education in the East, and his experience extends to nearly every province of the Indian Empire. His knowledge of details may be useful in forming a judgment on certain points.

He is further encouraged by your Lordship's apparent desire to take the initiative in the most important proposal of this Letter —the appointment of a Director-General of Education. In 1881 this was urged in a Letter to Lord Ripon. Hints have fallen from your Lordship that the want has been felt, and, as in the case of a Director-General of Agriculture, I trust such an officer will be secured before the expiry of your Lordship's Administration.

In the following remarks, however, other points will first be taken up.

Acknowledgment of past Progress.

Some of the leading steps in advance may be very briefly noticed.

Warren Hastings established the Calcutta Madrassa, or Muhammadan College, in 1781, which was followed in 1792 by the Sanskrit College, Benares. The Poona College was founded in 1821. On the renewal of the East India Company's Charter in 1813, a clause was inserted requiring not less than a lakh of rupees to be spent every year in the diffusion of knowledge. It was not, however, till 1823 that a General Committee of Public Instruction was appointed in Bengal. In 1826 Sir Thomas Munro established a similar Board for the Madras Presidency. Schools were gradually opened. In 1830 Dr. Duff, commenced an Institution in Calcutta in which English was taught. Till that time Sanskrit and Arabic had received chief attention in Government Colleges. Macaulay, then in Calcutta, adopted the views of Dr. Duff with regard to the importance of English, and Lord William Bentinck issued an order recommending English education. At the same time, it was allowed that elementary education should be in the vernacular languages.

The Despatch of Sir Charles Wood in 1854 marks an important epoch in Indian education. Complete Educational Departments were to be organised, and a national system to be commenced. In 1857, amid the tumult of the Mutiny, the Universities of Calcutta, Madras, and Bombay were founded, to which the Punjab University was added in 1882, and the Allahabad University in 1887.

At present there are about 20,000 College students, while Secondary and Primary Schools are attended by upwards of 4 millions of pupils.

There has been improvement in *quality* as well as in the *numbers under instruction.*

For about half a century literature and mathematics constituted nearly the sum total of the teaching in Government Colleges in India. This was but natural. The stream cannot be expected to rise higher than its source. Most of the Professors were Oxford

or Cambridge graduates, and sought to impart to the youth of India such an education as they had themselves received. Some modifications were necessary. English literature was substituted for that of Greece and Rome.

The late Viscount Sherbrooke was a distinguished Oxford graduate, a fellow of a College, and "obtained the reputation of being one of the best private tutors in the University."* He had therefore good opportunities for acquiring a knowledge of the state of education at Oxford. In an address delivered at Edinburgh in 1867, he says :—

"I will now give you a catalogue of things which a highly-educated man—one who may have received the best education at the highest public schools, or at Oxford—may be in total ignorance of. He will probably know nothing of the anatomy of his own body. He will not have the slightest idea of the difference between the arteries and the veins, and he may not know whether the spleen is placed on the right or the left side of his spine. He may have no knowledge of the simplest truths of physics, or would not be able to explain the barometer or thermometer. He knows nothing of the simplest laws of animal or vegetable life." "With the new world which chemistry is expanding before us—with the old world that geology has called again into existence—with the wonderful generalizations with regard to plants and animals, and all those noble studies and speculations which are the glory and distinction and life-blood of the time in which we live, our youth remain, almost without exception, totally ignorant." pp. 25, 26.

After a long struggle, Natural Science gained an entrance into the curricula of the Indian Universities. At present, in some cases, it is, perhaps, overdone. The Madras University requires for the Matriculation Standard a knowledge of "(*a*) *Elements of Physics*, (*b*) *Elements of Chemistry*"—two difficult subjects which might well be postponed.

Beneficial Action on the part of the Supreme Government.

It is very desirable that education should be viewed from different standpoints. In India the intense competition caused by the University Examinations, tends, both on the part of teachers and students, to make "passing" the grand aim in education. Government will rather consider how far the course of instruction is fitted to promote the well-being of the people. Two or three instances may be mentioned in which Government has interposed with advantage.

The Appointment of Text-Book Committees.—The circumstances which led to this step may be mentioned. Lord Northbrook, while Private Secretary to Sir Charles Wood, had a large share in drawing up the Educational Despatch of 1854. As

* Chamber's Cyclopædia.

might be expected, his Lordship, while in India, took a warm interest in education, visiting schools and colleges. He was struck with the unsuitableness of many of the text-books in an intellectual point of view; but his attention was attracted to much more serious defects by a pamphlet, entitled, "*The Idolatrous and Immoral Teaching of some Government and University Text-books in India*, printed "For special circulation only."

It was shown, by translated quotations, that vernacular text-books taught idolatry, Muhammadanism, fatalism, the observance of lucky times, contempt for women, trickery, and contained passages grossly indecent. On the 29th March, 1873, "Proceedings of the Government of India in the Home Department (Education No. 143)" a Resolution was passed, commencing as follows:

"His Excellency the Governor-General in Council has lately found reason to believe that the attention of local Governments and administrations might usefully be drawn towards the method upon which text-books are now compiled or chosen for public instruction in schools."

Along with the published Resolution, there was a private note directing attention to the charges in the pamphlet mentioned above. One immediate result, at least in some parts of the country, was the elimination of objectionable passages from vernacular text-books. On receiving the reports of the Local Governments, the Government of India in 1877 convened a small General Committee, comprising representatives of the several Provinces, and Standing Text-Book Committees were afterwards formed.

While the Text-Book Committees, have, on the whole, done good; it is well that their constitution and working should be considered and improvements made where necessary.

The Education Commission.—This was appointed by Lord Ripon's administration on the 3rd February, 1882. Its voluminous report led to several beneficial changes.

Hostels.—Although hostels were commenced before, the last Quinquennial Report on Education says: "The strongest stimulus came from a letter of the Government of India on Discipline and Moral Training, which was addressed to all the Local Administrations in December, 1887. Among other recommendations, this letter expressly suggested, 'that hostels and boarding houses should be established in the larger schools and colleges in large towns and cities for the accommodation of students whose families are not resident in the place where they are educated." p. 368. This was under Lord Dufferin.

Great Knowledge and Judgment necessary for Government Interference.—While instances have been given showing beneficial results from the action of the Supreme Government, it is evident that measures affecting the whole country should not be carried out without careful consideration. As stated by your Lordship, the

Viceroy is "to some extent an amateur" in education. The safeguards necessary will be noticed under another head.

As a general rule, the Supreme Government should deal with *principles*, rather than *details*.

NEED OF INDIAN EDUCATIONAL REFORM.

While it is cheerfully admitted that many educational improvements have gradually been introduced, it is equally certain that very much remains to be done. Guizot says: "The idea of progress, of development, appears to me the fundamental idea contained in the word civilization." This general principle will be admitted. The question is, In which directions is reform specially needed? Two will be mentioned. They have often been stated before and some progress has been made; but sufficient remains to require their being brought forward again and again.

Two great educational wants at present are:

I. More adaptation to India.
II. A Director-General of Education.

The object of the following remarks is to illustrate the above points, but a preliminary explanation is desirable.

GOOD TEACHERS AND SUITABLE TEXT-BOOKS BOTH NECESSARY IN EDUCATION.

The importance of the former is acknowledged in the aphorism, "As is the master, so is the scholar." Some, however, disparage everything else. In a Bombay Convocation Address, it was said, "The way to secure true ethical instruction for students is to put them under good instructors, securing men of fine capacity and noble nature for the purpose." This is, unquestionably, the most effectual means, but such men are rare, and moral instruction must be indefinitely postponed if we are to wait for them.

Government rightly places the provision of efficient training schools and colleges for teachers in the forefront of the measures recommended. Still, this must be the work of time. Generations must probably pass away before India can be supplied with them.

While the training of teachers should be vigorously prosecuted, efforts should be made to utilize to the utmost those who are employed at present. Though few among them are men of "fine capacity and noble nature," on the other hand, it is hoped that there are few leading such lives as would make their teaching a moral class book mere mockery. Generally speaking, Government teachers rank with the fairly respectable class of society to which they belong. Though perhaps not animated, as a rule, by a high sense of duty, they may be regarded as desirous of giving

satisfaction to their superiors, and willing to teach whatever is calculated to secure this object. Many are interested in the welfare of their pupils.

The Educational Despatch of 1854, thus urged the preparation of Vernacular School Books:

"70. Equal in importance to the training of schoolmasters, is the provision of Vernacular School Books, which shall provide European information to be the object of study in the lower classes of schools. Something has, no doubt, been done of late years towards this end, but more still remains to be done."

The Government of India, in a Letter on "Improvement in the System and Method of School and Collegiate Education," in December 1887, justly says:

"12. Although attention should be, in the first place, given to the provision of really competent teachers, example being better than precept in forming the tone of a boy's mind, still precept should not be overlooked."

Dr. Duff says in his *Missionary Addresses*: "'Give me,' says one, 'the songs of a country and I will let any one else make the laws of it.' 'Give me,' says another, 'the school books of a country, and I will let any one else make both its laws and its songs.'"

The question what books should be used in schools deserves special attention in India. An intelligent teacher, if compelled to use inferior class-books, will make up largely for their deficiencies by oral instruction. In India, however, except in a few cases, as Mr. Hodgson Pratt observes: "The book is everything, for the masters cannot supply what it fails to give." But even with regard to the best teachers, it is desirable that oral instruction should be supplemented by the printed page.

Teachers themselves may be benefited by good text-books: they might insensibly be influenced by the spirit of a work like Smiles on *Duty*.

The character of the education given in a school is largely determined by the "Readers" used. In elementary schools much more time is devoted to them than to any other study. Whatever else may be neglected, the "Reader" receives a fair share of attention.

A large proportion of the children in vernacular schools are like the old Roman, *homo unius libri*, 'a man of one book.' A "Reader" is often the only book in the actual possession of a child, constituting his entire library. It is true that he has other studies; he learns arithmetic, etc.; but, except in the higher classes, they are often taught orally. The only book studied at home, the one most valued by the owner, should be turned to the best possible account.

I. WANT OF SUFFICIENT ADAPTATION TO INDIA.

That "Readers" should be adapted to India, is an idea which seems never to have dawned upon the minds of some educationists in this country. In English schools they use the same "Readers" as if they were still in their native land.

When Sir George Campbell was Lieutenant-Governor of Bengal, he visited some schools in Calcutta. He found that Douglas's Scottish Series of "Readers" was used, and expressed his opinions of their want of suitability.

Lord Northbrook felt this so strongly that it was brought prominently forward in the Resolution of March 29, 1873, already noticed:

"The introduction of books containing allusions to scenes or ideas which boys in this country cannot possibly realize or appreciate is apt to hinder progress in mastering the language itself, which should be the main object of education at this stage; while examination upon this kind of instruction must have a tendency towards favouring the practice of what is commonly called cramming, which in the training of schools it is particularly expedient to discourage.

"For while the more advanced student may be required rapidly to acquaint himself with a variety of new ideas and of references to things which open out fresh lines of thought or points of view, to the school-boy all facts that are above his head or beyond his experience, are a set of isolated expressions, carrying no meaning, and raising no associations. The consequence is that he must usually learn such things by rote and must fill his head with them unprofitably by the mere effort of memory; as when for instance he is put to read or is questioned in extracts from pieces of English Poetry, full of classical metaphors and allusions to English history; or when he is taken through a chapter from an English novel of social life."

The Hindu Patriot, noticing the Resolution, remarked:

"The books which are now in fashion have been designed especially for English youths, with rosy cheeks, fireside associations, and Christmas memories, and for more reasons than one, they are utterly unsuited to Bengali lads who have not perhaps commenced their teens." May 19th, 1873.

The Report of the Education Commission has the following remarks on the use of such books in this country:—

"Adapted or unadapted, the books that are most suitable, because conveying the most familiar ideas, to English children, are most unsuitable to natives of India. Though often compelled to read about such things, the Indian learner knows nothing of hedge-rows, and birds-nesting, hay-making, being naughty, and standing in a corner." p. 346.

Sir John Strachey thus pointed out the crying defect of many Indian Schools and Colleges:

"These institutions give, in the English language, a more or less good imitation of the purely scholastic part of an ordinary English education, but the young men of India learn in them almost nothing about their own country, or about the Government under which they live, and, least of all, are they taught to be good and loyal citizens."

The *Times* says in an editorial:—

"There has been more zeal than wisdom, more eagerness to imitate English models than to give the education really needed by the Natives." (August 31st, 1897.)

The same want of adaptation is seen in female education in another form. Years ago Pundit Sivanath Sastri made the following complaint regarding female education in Bengal:—

"There is another evil from which these schools suffer. Nobody seems to have spent a particle of thought on the system of education to be followed in these schools. In the absence of thoughtful guidance, the system pursued in boys' schools is blindly followed; and much that is useless to the girls is taught at the neglect of subjects that would be more profitable to these feminine learners."

The evil is not confined to Bengal and still exists. The ordinary Reading Books for Boys' Schools have been generally used in Girls' Schools. Those in charge of them do not seem to feel the need of any others.

Notwithstanding the repeated condemnation of the use of Home Readers, they are still found in some of the largest schools. All this arises from what Bishop Tucker describes as

"That deep-rooted tendency which there is in the Anglo-Saxon character to Anglicise everything with which it comes in contact."

Intellectual unfitness is not the worst charge against Home Readers. It has been said, **"Whatever you would put into the life of a nation, put into its Schools."** By a well-devised course of instruction, it is practicable, in some measure, to mould the character of a nation. The process, it is true, will be slow, but it will tell in the end. To the foregoing may be added, **"Whatever you would put into schools, put into the school books."**

Instead of desultory lessons having little or no bearing upon conduct, they might be skilfully adapted to promote the material, social, moral, and religious elevation of the people of India. All this is sacrificed by the use of Home Readers.

Attempts have been made, with more or less success, to prepare "Readers" adapted to India. This is the only satisfactory course. The task, however, is difficult, and progress can only be gradual.

Some points will now be noticed, which, at present, do not receive sufficient attention.

HYGIENE.

The Hindu, the leading Native journal in South India, thus describes the ignorance of the masses and their ideas with regard to the causes of disease:

"The people are utterly ignorant of the most obvious requirements of healthy living. They are notoriously sceptical about the efficacy of European methods. The great mass of the people are merely provoked to laughter when you press on them the desirability of pure air, fresh water, and wholesome food. The ways of their ancestors are the only proper ways to pursue in their judgment. . . . When thousands of their neighbours daily fall victims to one epidemic or another, they trace the disaster to some offended deity whom they propitiate by sacrifices and ceremonials and remain content. They are not conscious of the real causes which demand such dreadful homage from their ignorant victims. They do not know that these are mostly preventable, and that in most instances ordinary precautions would enable them to defy the monster and live healthily and happily." Feb. 27, 1888.

The most useful sanitary rules are regarded as mere freaks of their foreign rulers, to be evaded whenever it can be done with impunity. The regulations are even looked upon as cases of *zoolum* (oppression) of which the worst Hindu or Muhammadan governments were never guilty. Which of them found fault with stinking drains? Infectious diseases are concealed instead of being reported, and so they spread.

It is not surprising under such circumstances that the death-rate in India is high. The *Indian Magazine* for July 1896, on the authority of the Health Officer, gives the mortality of infants in Calcutta under one year as 402 per thousand.

The Decennial Statement gives the following figures as the average mortality from the principal diseases during the decade ending in 1891-92, (p. 370):—

Fevers	3,461,249
Cholera	351,707
Bowel Complaints	267,372
Small-pox	129,210

According to the Army Sanitary Commission, 78 per cent. of the entire registered mortality is due to mitigable or preventable disease. Attention is also called to the fact that each of these deaths represents several cases of illness, amounting in the case of fever, to attacks several times over the entire population, and to the frightful waste and national poverty resulting from this mortality and disease.

The Plague threatens to become epidemic, because the people are ignorantly opposed to the measures by which it might best be stamped out.

Although the ignorance of sanitation was so dense, and the death-rate so high, it does not seem to have occurred to Indian educationists that lessons on health might be given with advantage in schools. The Supreme Government saw the need, and in 1879 exercised the right claimed in the recent Resolution :

" Lastly, it appears to the Government of India, that the Local Government in each Province and the Government of India should retain the right of prescribing a text-book on a particular subject for use in all schools, whether Government are aided within a Province or in British India generally. This power would be exercised only in exceptional circumstances, but it is, in the opinion of the Government of India, essential to retain it. As instances of the kind of works for which this exceptional power is required, the Governor-General in Council would refer to the Sanitary Primer written by Dr. Cunningham, which was prescribed for all schools in 1879, and that written by Dr. Roberts which was prescribed in 1894."

The foregoing extract vindicates the right of Government to prescribe a text-book. Government should also have the power to forbid the use of a text-book which is immoral, seditious or otherwise objectionable in character.

But the extract also shows the safeguards which are necessary.

Government offered a prize for the best *Sanitary Primer*. As none offered pleased Dr. Cunningham, Surgeon-General, he prepared one himself, which was prescribed by the Supreme Government to be used in certain classes.

Though ably written, the language of Dr. Cunningham's *Primer*, was much too difficult, and in 1887, after several years trial, it was directed to be replaced by *The Way to Health*, a Sanitary Primer, published by the Christian Literature Society, a few religious allusions being omitted. A copy of the revised edition is forwarded.

The mention of Dr. Cunningham's Primer in the Resolution shows that the history of the case was not fully known.

It seems to me that the Supreme Government made the same mistake with regard to the text-book of Dr. Roberts as in the case of Dr. Cunningham's Primer. It contains 190 royal octavo pages—much too large and difficult for use in " schools," although perhaps it might, with some omissions, serve as an F. A. Text-Book.

Though hygiene is of great importance, other branches have to be considered. With regard to text-books, educationists should be consulted as well as medical experts.

The Resolution shows the great desirableness of the Supreme Government having the advice of a Director-General of Education, well acquainted with all the circumstances, and able to form an intelligent opinion.

As already mentioned, it also shows that the recommendations

of the Supreme Government should rather refer to *principles* than *details*.

Suggested Inquiry as to the Extent to which Hygiene is taught.—In a Resolution of the Government of India, dated 27th July, 1888, it is remarked:

"The ignorance of the people on all sanitary questions has been in some measure mitigated by the Department of Public Education which has imported into the ordinary school curriculum instruction in the elementary principles of sanitary science."*

Recent experience has shown that it is not sufficient for the Supreme Government, decades ago, to have passed Resolutions: it is necessary to ascertain whether they have been carried out.

In the Madras Presidency the study of Hygiene is encouraged in aided schools by Result Grants, fairly liberal, ranging from 8 As. to 4 Rs. The Madras Presidency in 1891 had a population of 35,630,440. In 1897-8, the number under instruction was 828,560. † During that year, the passes in hygiene in Primary Schools were 10,982 ‡ boys, and 1,070 § girls, total, 12,052. The passes in Secondary Schools are not given; but in 1895-6 they amounted to 155. The Christian Literature Society is the sole publisher of the Sanitary Primer prescribed, *The Way to Health*. The issues in 1897-8 in English, Tamil and Telugu amounted to 12,742—very nearly the same number as the passes. Among 35 millions, 12,000 is a very small amount of leaven; taking the number under instruction, the passes are less than one in sixty.

However unsatisfactory instruction in hygiene may be in the Madras Presidency, it is believed that it compares favourably with other Provinces. But, as suggested, an inquiry on the subject is very desirable.

The Third Quinquennial Review of Education notices the increased attention paid to physical training; but details are wanting regarding the teaching of hygiene.

Lessons on Health in Ordinary Readers.—The Supreme Government, for the following reasons, might lay down the principle that every child under instruction, beyond infants, should receive *some* knowledge of the laws of health suited to his capacity:

1. *The majority of the children do not reach the higher standards.* It is a lamentable fact that some children do not get beyond even the *First* Book. It is very desirable that they should carry away with them a few simple sentences like the following:

Fever is often caused by bad water.
Vaccination keeps away small-pox.
Filth is the mother of sickness.
Cleanliness is the mother of health and long life.

---

* *Papers Relating to Village Sanitation in India*, 1888-1895, p. 2.
† *Report on Public Instruction*, p. 2. ‡ *Ib.*, p. 69. § p. 102.

If hygiene is taught only in the Fifth Standard, three-fourths of the pupils will not be benefited.

2. *Every extra text-book is a difficulty.* If the subject is one which the parents and children consider essential, it will be purchased; but what idea have they of the value of a Sanitary Primer?

To secure some instruction adapted to the capacities of the children, there should be a few lessons on the subject included in the *ordinary* Readers. If he has nothing else, every child has a *Reader*, so that all would be reached. There might be a series of lessons up to the Fourth Standard, after which the Sanitary Primer might be taken up, as prescribed by the Supreme Government, for the Fifth Standard.

It may be said that surely such lessons are included at present. Their almost total absence in Government School Books will be shown from the following examination.

In 1893 the writer obtained sets of all the English "Readers" published for Government Schools. They included the following:

NORTH-WEST PROVINCES AND OUDH.—Primer, Illustrated Readers I—IV. Reader No. VI.

PUNJAB.—Primer, Primary English Reader, First English Reader, Second English Reader, Third Reader for Middle Schools, Man and his Duties, a Moral Reader.

BOMBAY.—Primer, Second Book. Parts 1 and 2. Third Book.

MADRAS.—Readers I—V.

The examination was based on the foregoing 22 volumes. The Bengal Department of Public Instruction does not publish text-books. This is left to private enterprise.

Of the 22 Readers only *four* contained any lessons on health. Out of 1,154 lessons in all, there were *seven* on health.

There has been some little improvement since 1893, but not very much. This will be shown by an examination of some of the books which have been improved.

New Orient Readers.—Exclusive of the Primer, the seven Readers contain 279 lessons, of which three are given to health and two to human physiology. In the First Reader, there are two lessons on Houses and Air, and one on the Body, illustrated by a skeleton, skull and trunk, which would be more suitable for a higher book. There are also some hints on snake bites. Hygiene is ignored in Readers II, III, V, VI. Reader IV contains a lesson on Exercise and Health. Reader VII has a lesson on the Blood, illustrated by the New River, familiar to a Londoner, but one more suitable might have been found for India.

In 1893 six Readers published by the Punjab Educational Department, contained only one lesson on health. The present series has six, of which three are in the First Reader.

The general remark about the want of adaptation to India in the educational system applies to the lessons on health. The bulk of the mortality in India arises from fever. By the observance of a few simple rules, the attacks might be diminished one-half. The lessons do not contain any allusion to the subject; quinine is not once mentioned. The same remark applies to cholera. Like quinine, vaccination is ignored. The plague should now receive attention.

In the Readers of the Christian Literature Society such lessons have been, more or less, introduced. The paper on *The Claims of Hygiene in School and University Education* contains, in the Appendix, graduated lessons to give an idea of what is proposed. Some lessons of the kind might be carefully prepared.

Scottish and English Readers generally contain few lessons on hygiene, and, of course, none specially adapted to India. An important means of promoting the health of those who use them is thus sacrificed.

Measures to ensure the Teaching of Hygiene.—The subject might be made compulsory in all Primary Schools, both Government and Aided.

In Secondary Schools, in the eyes both of teachers and pupils, subjects of instruction derive their importance in the proportion they conduce to success at University examinations. It is useless to prescribe Hygiene as an optional subject in Secondary Schools, because it is not included in the University Course. Make it one, and the lead is transmuted into gold. Students will then eagerly study the best means of promoting their own health—but not otherwise.

Herbert Spencer says:

"In the Greek schools, music, poetry, rhetoric, and a philosophy which, until Socrates taught, had but little bearing upon action, were the dominant subjects; while knowledge aiding the arts of life had a very subordinate place. And in our own Universities and schools at the present moment the like antithesis holds."*

Macaulay, in his Essay on Bacon, says that the ancient philosophy "disdained to be useful." "It could not condescend to the humble office of ministering to the comfort of human beings." The peculiarity of Bacon's philosophy is thus described:

"What then was the end which Bacon proposed to himself? It was, to use his own emphatic expression, 'fruit.' It was the multiplying of human enjoyments and the mitigating of human sufferings. It was 'the relief of man's estate.'"

---

* *What Knowledge is of most Worth?*

The "relief of man's estate" does not appear to have been considered by Indian University authorities as part of their duty. For forty years Hygiene has been ignored by them.

Sir H. S. Cunningham says of Hygiene:

"Some acquaintance with the art of living in health ought to form a necessary part of every educational curriculum. The subject might surely form one branch among the many which the Universities recognise as worthy their notice. Such knowledge would, one is inclined to think, be as practically valuable to a young Hindu as the refinements of European literature or the hazy depths of metaphysics, to which he is now introduced by his instructors."

Most of the Indian Universities have two Science subjects for the Matriculation Examination,—generally Physics and Chemistry. To be effectively taught, both require good apparatus, with which High Schools are, in general, not sufficiently provided. The students at that stage have also an insufficient knowledge of English. Under the circumstances, little more than a confused smattering can generally be acquired. Such subjects should be transferred to the First Arts Examination. Instead of them, let Hygiene and Physical Geography, including an outline of Astronomy, be substituted.

In 1897 the writer circulated among the members of the Syndicate of the Calcutta University copies of the pamphlet already mentioned, *The Claims of Hygiene*, and suggested that Hygiene should be made a Matriculation subject. The reply from the Registrar, No. 2292, 27th March, stated that the "Syndicate regret they are unable to carry out" the suggestion.

Happily an advance has since been made. A meeting of the Faculty of Arts, of the Calcutta University, was held on March 3, 1900, at the request of the Syndicate to consider the following suggestions made by Col. T. H. Hendley, C.I.E., I.M.S.:

"Whether it is not desirable that Sanitation or Hygiene should be systematically taught in the higher classes of High Schools in which English is the principal medium of instruction, and which lead up to the Entrance Examination of the Calcutta University, and also in Colleges which are regulated by the University. (ii.) That Sanitary or Hygienic ideas should be introduced into the text-books in use in those Institutions as a part of the training. (iii.) That selections from works on Sanitation and Hygiene should be added to the English text-books for the Entrance and First Arts Examinations, and that the knowledge of the candidates at these examinations should be tested in these subjects. (iv.) That, taking into consideration the vital importance of the subject it should also be considered whether stress could not be laid on these subjects in the training and examinations for B.A. and M.A. degrees of the University."*

* Quoted in *The Hindu*, Feb. 24, 1900.

It has been agreed to adopt Hygiene as a *University subject*, but to what extent is not known to the writer.

The following points are respectfully suggested for inquiry:

1. The extent to which Hygiene is taught at present.
2. What the course of instruction should include.

Under this head might be considered:

a. Whether elementary lessons might not be introduced into 'Readers'?

b. The suitability of the Text-Books now in use and the classes for which they should be prescribed.

c. Hygiene as a University subject. Colonel Hendley, it seems to me, takes an extreme view. The claims of other subjects have to be considered. But executive officers might be required to have a good acquaintance with hygiene.

Objections.—Some may say that it is useless to teach hygiene to the caste-bound and custom-bound people of India. Spencer may furnish a reply:

"Knowledge which subserves direct self-preservation by preventing loss of health, is of primary importance. We do not contend that possession of such knowledge would by any means wholly remedy the evil. For it is clear that in our present phase of civilization men's necessities often compel them to transgress. And it is further clear that, even in the absence of such compulsion, their inclinations would frequently lead them, in spite of their knowledge, to sacrifice future good to present gratification. But we do contend that the right knowledge impressed in the right way would effect much; and we further contend that as the laws of health must be recognised before they can be fully conformed to, the imparting of such knowledge must precede a more rational living—come when that may."*

Whether the people obey or not the laws of health, it is the duty of Government to enforce their instruction. But there is no question that it would tell in the end. The people generally would come to understand the value of sanitary regulations, and, in course of time, every Government officer would be able to take an intelligent part in carrying them out.

MATERIAL PROGRESS.

The Hon. Mr. Ananda Charlu, member of the Legislative Council of India, complains of the "frightful and growing poverty" of India. No charge is more frequently made by Indian political reformers, and it is laid, as a rule, at the door of the British Government.

No doubt there are two sides of the shield. While the country generally has been growing in wealth, the preservation

* *What Knowledge is of most Worth?*

of life during famines has increased the number of landless labourers.

Under the head of "Material Progress," Education should inculcate the following:

1. **Self-Help.**—Sir William Hunter says:—

"English writers who tell our Indian fellow-subjects to look to the government for every improvement in their lot, are doing a very great disservice to the Indian races. The permanent remedies for the poverty of India rest with the people themselves." p. 137.

This is recognised by intelligent Indians. The late distinguished Indian statesman, Sir Madhava Row, said:—

"The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community!!"

While Government may do much, far more depends upon the people themselves. Sir M. Grant Duff said in a Convocation Address:

"He who could persuade his countrymen to give up their, to us, astounding expenditure on marriages, would do more for South India than any government could do in a decade."

2. **The Evils of Debt.**—In 1821 Dr. Carey wrote thus in the *Quarterly Friend of India*:—

"There may exist circumstances in the habits of a people sufficiently powerful to defeat the most benevolent views of its rulers, and to entail misery where there is every preparation for the enjoyment of happiness.

"Among the numerous causes which contribute to exclude happiness from the people of India is the *universal tendency to borrow* which pervades the country. This disposition to borrow is not confined to one province, to one town, or to one class of individuals. It pervades the whole country with all the inveteracy of a second nature. The country is separated into two classes, the borrower and the usurer."

There should be lessons on the evils of debt and the advantages of foresight.

It would be well for the University English Selections to contain an excellent essay on the Management of Money by the late Lord Lytton. *Thrift*, by Smiles, would yield extracts equally valuable.

3. **The Advantages of Savings Banks.**—The amount now held in jewels in India cannot be less than 250 crores: it is probably much greater. At 12 per cent. interest, the usual native rate, it would yield 30 crores a year—more than the entire land-revenue of British India.

Nor is the loss of interest the only evil from converting gold and silver into jewels. Dakoities are committed and numbers of women are murdered every year, chiefly on account of their jewels. The same remarks apply to children. The parents, in such cases, through their folly and pride, have caused their death.

It is true that with ignorant people who cannot read or write, converting savings into jewels, is all that can be expected, and is certainly better than wasting them. But there should be a lesson on Savings Banks, explaining their terms and advantages.

4. **The Dignity of Labour.**—Even a smattering of English raises the recipient in his own imagination so much above his fellows that he considers it is beneath him to follow any manual occupation. He is "ashamed to dig," but not ashamed to live in idleness depending upon his relatives.

Biographies, like those of Peter the Great and Stephenson, would be useful. The example of the Prussian royal family might be mentioned.

5. **Need of Emigration.**—Sir W. W. Hunter, says:—

"The poverty of certain parts of India is the direct and inevitable result of the over-population of those parts of India. The mass of the husbandmen are living in defiance of economic laws. A people of small cultivators cannot be prosperous if they marry irrespective of the means of subsistence, and allow their numbers to outstrip the food-producing powers of the soil. Natives must also equalize the pressure on the soil by distributing themselves more equally over the country. There is plenty of fertile land in India still awaiting the plough. The Indian husbandman must learn to mobilize himself, and to migrate from the overcrowded provinces to the underpeopled ones." pp. 135, 136.

The Famine Commissioners say:—

"Despite the discouraging experience of past attempts, we are not convinced that emigration in India has as yet had so conclusive a trial as to justify the abandonment of all further attempts to deal in this manner with an evil which must continue to increase." p. 181.

The co-operation of Government on a large scale is necessary.

The craving for Government employ will be noticed under another head.

AGRICULTURAL EDUCATION.

With eighty per cent. of the population dependent upon the soil, their education is of great importance. Mr. Robertson, formerly connected with the Madras Agricultural Department, expressed the opinion that developing the intelligence of the ryot lies at the root of all improvement. Indeed, as a former Lieutenant-Governor of Bengal said:—

"While the mass of the people remain in their present state of ignorance and debasement, all laws and all systems must be comparatively useless and vain."

In 1881 the Government of India pointed out "that no general advance in the agricultural system could be expected until the rural population had been so educated as to enable them to take a practical interest in agricultural progress and reform."*

The Agricultural Conferences of 1893 and 1895-96 remark:

"As it would only be through, and by, the native community, that agricultural improvements could, on any important scale, be carried into the country, measures must be taken to secure their co-operation by a proper system of intelligent instruction in the schools."†

The value of the education given to ryots will depend upon its character. The remark was made years ago, "Our present system of education tends to give the native youth a taste for a town, rather than a country life," ... "the very thing which ought *not* to be done."

The craving for Government employ extends even to vernacular schools. Mr. Nesfield, Inspector of Schools, Oudh, says that he was once present at a "large gathering of pupils from primary schools (vernacular). The Deputy Commissioner asked them why they came to school at all. Fifty voices answered at once, *to get employment*. He then asked, what employment? and the answer immediately was, *Government*. The desire to obtain employment, and thus escape from the paternal plough or workshop, is almost universal among our vernacular students," &c.

A series of elementary text-books should be prepared, suitable for Primary Schools in rural districts.

Natural phenomena, as wind, rain, lightning; the formation of soil; the growth and structure of plants, would be excellent subjects for lessons.

While Indian ryots are thrifty, industrious, and show considerable skill, as Mr. A. O. Hume remarks, "their knowledge is wholly empirical, and is in many parts of the country, if not everywhere, greatly limited in its application by tradition and superstition." Favourable seasons for sowing, &c., are sometimes lost from the position of the planets being supposed to be adverse.

Even *The Indian Mirror*, a well-known daily, is a victim to this exploded superstition. General Buller failed in his first attempt to relieve Ladysmith, because he crossed the Tugela on the 15th December when the planets were unfavourable!

It seems practicable in Agricultural Schools to point out prevailing defects, and, in course of time, to bring about a change.

Cattle manure, as is well-known, is almost universally used as fuel. This is excused by some as a necessity. Even if the ashes were utilized, which, as a rule, they are not, the liquid manure is entirely lost. Mr. Robertson says that if each ryot were to plant a few fuel trees in his holding, he would obtain a supply of firewood

* *Proceedings of Agricultural Conferences*, p. 34. † *Ibid*, p. 25.

sufficient for the wants of his household, besides improving the climate and affording shelter to stock.

Another reform in this direction is still more important. Mr. Robertson thus describes the present state of things in villages:—

"As nearly the whole of the grain produced on the unirrigated land is consumed by the people of the country, the night-soil should suffice for manuring the greater part of the grain-producing land; but, instead of being used as manure, human excrements are allowed to pollute the neighbourhood of every village; near some it is impossible to camp, the effluvium is so abominable. The excreta-saturated soil, after every fall of rain, gives off pestilential miasma, and poisons the air; while, not unfrequently, after rain the drainage-water off the land flows into the village tank, upon which the whole of the villagers have to depend for drinking water."*

It may be objected that there is no hope of any change. Mr. A. O. Hume is more sanguine. He says:—

"The Chinese system,...by the help of combined tact and authority, kindness, patience, and gentle pressure, *could* even now be introduced, in two or three years, into *any* small well-supervised tract, and thence spread gradually over the entire empire.

"Undoubtedly the introduction of this system which, while largely benefiting agriculture, would perhaps do more than any other conceivable measure to restrict the ravages of cholera, should never be lost sight of. Its importance cannot be over-rated."

Besides ordinary education, Agricultural Schools and Colleges are required.

The great importance of the subject demands that it should receive special attention. One of the primary duties of the Director-General of Education would be a careful study of Agricultural Education throughout the civilized world, to see what course had best be adopted in India.

TECHNICAL EDUCATION.

Need.—In due proportion, Government servants and lawyers are useful to the whole community; but unemployed candidates are a source of poverty and discontent.

It was at first a necessity for Government to establish Colleges to provide educated officers. As the students were comparatively few, most of them, on the completiou of their course, obtained good appointments. Now, however, the supply exceeds the demand.

Some time ago, at the distribution of prizes at the Presidency

* *Journal of the Society of Arts*, May 14, 1880.

College, Madras, the late Mr. Justice Muthusami Aiyer, who presided, said:

"When I left the college 32 years ago, there were about 75 highly educated men, whose attainments may be said to be co-extensive with those of our graduates. At present there are upwards of 1,500 B.A's, besides 17,000 undergraduates and matriculates."

The English Schools and Colleges furnish an army of candidates more than four hundred thousand strong, and daily receiving accessions to its ranks.

As already shown, the craving extends, more or less, even to vernacular schools.

In 1877, Sir Richard Temple, in his last Report as Lieutenant-Governor of Bengal, said:

"It is melancholy to see men who once appeared to receive their honours in the University Convocation, now applying for some lowly-paid appointment, almost begging from office to office, from department to department, or struggling for the practice of a petty practitioner, and after all this returning, baffled and disheartened, to a poverty-stricken home, and then to reflect how far happier their lot might have been had they while at school or college been able to move in a healthier atmosphere of thought and freer walk of life. Nevertheless, with these examples before their eyes, hundreds, perhaps thousands of young men, persist in embarking on the same course which can only lead to the same ending. And one reason, among several reasons, is this, that they still dread and dislike the thought of manual labour, even though it be accompanied with mental training. This unhappy prejudice though not perhaps avowed nor even admitted, is palpably existent and banefully influential."

Things are worse now.

Even in the Punjab, where English education is comparatively new, a warning is given: "The large increase in the ranks of the educated unemployed—a problem which has caused and is still causing great anxiety to all sincerely interested in the good of the country."*

Educated men in India, who should be "Captains of Industry," are candidates for Government office or swelling the ranks of briefless lawyers. Among such there must be "ever-increasing poverty."

Spain is one of the least prosperous countries of Europe. The Madras *Educational Review* says of it:

"The same complaint is raised as in India, that educated men overcrowd the professions and Government service, rather than devote themselves to industries and commerce whereby the best possible use might be made of the country's great natural resources."

* *The Punjab Patriot*, Dec. 13th, 1897.

The same remark is applied to Greece:

"This general instruction is out of all relation to the real needs of the country, and excites in young men an ambition impossible to gratify. The majority of young men conceive it a disgrace to follow their fathers' professions—generally manual—and therefore regarded as degrading."

The chief Remedy.—This was pointed out by Lord George Hamilton in his Budget Speech of 1897 :

"Is it impossible to so alter the current and tendency of the education we give as to associate it with objects of a practical and technical character, by which India's latent resources might be developed, her industries multiplied, and her productive power extended?"

On the occasion of Sir William Wedderburn's motion in Parliament this year, a pledge was given by the Secretary of State that Technical and Industrial Education would be extended. Even in England the same want is being felt. The Duke of Devonshire, at the opening of a Science School, remarked :

"We have been prominent in advocating what is called the cause of technical education, have been seeking not only to extend the area of education, but in many respects to alter its direction, and to give to it a more practical character, and one which may, we think, be of more advantage to the people of this country."

Sir John Gorst, Vice-President of the Committee of Council of Education, said lately at Bristol :

"He believed no one could render at this moment a higher service to the country than by securing the advancement of Technical Education."

Bifurcation of Studies.—The Arts Colleges naturally seek to sweep into their preparatory classes as many as possible. Those possessing the requisite ability, push on and become graduates; but, not a few, find, at the end of their course, that they have an education of little mercantile value.

A Commercial Side in High Schools.—This is wanted, with special attention to handwriting, ordinary and short-hand, accounts, book-keeping, &c. Type-writing now also requires to be learnt.

The Japanese have established a Commercial School in which thorough instruction is given. The students are also taught "that uprightness and just dealing are absolutely necessary to the building up of a permanently successful business." Their example might well be followed in India. Calcutta, Bombay, and Madras should certainly have well-equipped Commercial Schools.

Difficulties connected with Technical Education.—Even in England there are important unsettled problems with regard to Technical Education. Government appointed a Royal Commission,

composed of some of the most competent men, who gave three years' inquiry to the subject. While their voluminous Report contains much valuable information,

"They have thought it wise in many cases to abstain from drawing any definite conclusions, feeling that experience alone can show the system of education which is best adapted to the various grades of persons engaged in industry in this country."

Sir Philip Magnus, after stating the above result, says :—

"In the teaching of industrial art we may be said to be still groping our way, and to have arrived at no definite conclusions.

"We cannot point to any country in Europe in which the problem we are trying to solve at home has found a thoroughly satisfactory solution."*

Mr. Baines read an excellent paper, before the Society of Arts, on Technical Education in India. While he sees the hindrances, he mentions also encouragements. The increase in the resources of the people will result in a higher standard of living, and so produce a demand for articles manufactured by skilled hands. He expects that the rapid increase in the population will lead to the surplus population finding an outlet in occupations other than that of agriculture.

It is not enough to say to the educated youth of India, "Turn to manufactures." They cannot be expected to *initiate* industries. They may reasonably ask in each district, "*How can we be best employed? Where can we get the necessary training?*"

Proposed Industrial Survey.—To enable the above questions to be answered satisfactorily, an Industrial Survey is absolutely necessary. This was suggested more than thirty years ago by Dr. Forbes Watson of the India Museum. He explained it in a pamphlet entitled, "Industrial Survey of India."

This admirable scheme was never carried out, owing to the opposition of the India Council. Sir Louis Mallet was the Permanent Under-Secretary at the India Office. The following quotation from him is given in the Famine Commission Report, App. I, page 135 :

"If there is any one thing which is wanting in an investigation of Indian problems, it is an approach to trustworthy and generally accepted facts. There is hardly a subject upon which the best authorities do not absolutely disagree as to the fundamental facts. I could mention the most startling instances, but they must be present to the minds of all of us. Now I am compelled to say that, since I have been connected with the India Office, I have found just as strong a repugnance to the adoption of any adequate measures for the collection of a comprehensive and well-digested set of facts as to the recognition of general principles. The only

* *International Conference on Education, Section B.*, p. 12. Lord Reay was Chairman of the Committee of Organisation.

occasion upon which I had the misfortune of encountering the vehement opposition of some Members of Council, for whose opinions and experience I have the most unfeigned respect, was in my advocacy of Dr. Forbes Watson's proposal for an Industrial Survey."

No doubt, *general* information is becoming more and more available. But what is wanted is a *Special Industrial Survey, directed by a fully qualified head, to ascertain where each manufacture may be developed with most advantage.* Such a head is to be found in Dr. George Watt, who has already done excellent service in this direction.

Industrial Schools and Technical Colleges.—Some progress has been made in this direction, and in several cases the results are encouraging. The chief drawback is that the colleges are not sufficiently manned.

It may be mentioned that at Jeypore, Rajputana, there is an admirable School of Arts.

Annual Review by the Director-General of Education.—As recommended under agricultural education, the Director-General should gain a thorough knowledge of Technical and Industrial Education. He should annually examine closely their working in India, reporting what is being done, with any improvements made or suggested.

LOYALTY.

Importance of Friendly Feeling towards the British Government.—A few years ago Sir Monier-Williams travelled over India, conversing freely with educated Hindus. The leading impression left upon his mind is thus stated:

"In my opinion the great problem that before all others presses for solution in relation to our Eastern Empire is, How can the rulers and the ruled be drawn closer? How can more sympathy and cordial feeling be promoted between them?"*

The difficulties in the way of this are undoubtedly great. Lord Canning said in his parting address:

"England has before her one of the most difficult problems that State policy can be called to solve; the drawing together, with harmony and without injustice to either side, two great races radically different in every thing that forms the character of man, but which, by the course of events, are being gradually brought face to face."

The racial feeling, strong everywhere, is in India intensified by caste; from the absence of the historical faculty, there is a general belief in the "halcyon days of Hindu sovereignty"; from ignorance of political economy, proofs of the increasing prosperity

* *India*, pp. 397, 398.

of India are looked upon only as showing its "frightful and growing poverty."

The Sedition Act.—The revision of this and the press prosecutions were proofs that, in the opinion of Government, some steps were necessary to maintain the peace of the country. In England, Irish patriots and socialists are allowed full swing. The people are intelligent enough to laugh at seditionmongers; but the case is different in India. Sir John Strachey says:

"Nothing is too foolish or too extravagant for almost universal acceptance. Ominous signs from time to time appear which ought to remind us how easily in India a terrible conflagration may be lighted up. There is no limit to the liability of such a population to be influenced by the assurances or suggestions of religious fanatics and political agitators, or to be disturbed by interference with its prejudices and beliefs or with the methods of Government to which it has been accustomed."*

Diffusion of Correct Knowledge the best Remedy.—The popular idea of the Hindus is that famines and pestilences are sent as punishments for the sins of their rulers—not their own. During a famine in North India, the ryots sent a petition to Government, recommending "searchings of heart" on the part of the authorities. Was not the famine sent as a punishment for their oppression of the poor? In another form the doctrine is still held: famines are the result of being governed "*for* the people, not *by* the people."

Prevailing Misconceptions.

To know the remedy, these must be fully stated.

The Bloomsbury Meeting.—According to Indian journalists, the press in this country, is now "gagged."

Unlike India, England is a land where

"A man may speak the thing he will."

The real feelings of educated Indians can therefore best be learned by what they say in that country. Viewed in this light, the Bloomsbury meeting is of great importance.

The Bloomsbury Meeting, held in London in December, 1897, affords such a valuable index to the real sentiments towards British rule entertained by many educated Indians, that the Resolution passed is quoted in full.

"A Conference of Indians resident in England was held at Montague Mansions, Bloomsbury, on Tuesday afternoon, on the subject of British rule in India. Mr. Dadabhai Naoroji, ex-M. P., was in the chair. The audience was largely composed of young gentlemen, evidently students at home. A few ladies were present. It was stated that notes expressing sympathy with the object of the meeting had been

* *India*, pp. 397, 398.

received from Mr. Webb, who had once presided at the National Indian Congress at Madras, Sir W. Wedderburn, M. P., and Mr. Caine.

"The Chairman moved the following resolution:

"That this Conference of Indians resident in the United Kingdom is of opinion that of all the evils and 'terrible misery' that India has been suffering for a century and-a-half, and of which the latest developments are the most deplorable famine and plague, arising from ever-increasing poverty, the stupid and suicidal frontier war and its savagery, of the wholesale destruction of villages, unworthy of any people, but far more so of English civilisation; the unwise and suicidal prosecutions for sedition; the absurd and ignorant cry of the disloyalty of the educated Indians, and for the curtailment of the liberty of the Indian Press; the disposition—like that of the imprisonment of the Natus, and the general insufficiency and inefficiency of the administration—of all these and many other minor evils the main cause is the unrighteous and un-British system of Government which produces an unceasing and ever-increasing bleeding of the country and which is maintained by a political hypocrisy and continuous subterfuges unworthy of the British honour and name, and entirely in opposition to the British people and utterly in violation of acts and resolutions of the most solemn and repeated pledges of the British nation and Sovereign. That unless the present unrighteous and un-British system of Government is thoroughly reformed into a righteous and truly British system, destruction to India and disaster to the British Empire must be the inevitable result. That the European Agency—civil and military—in the Government must be very largely reduced. That such as is considered as absolutely necessary for the maintenance of British supremacy in India must be largely, if not wholly, paid for from the British Exchequer, and that the people must have a voice in their own affairs. That Indians desire as their highest patriotism and best interest the continuance of British rule, and as British subjects they demand that such British rule must be based on British principles and British institutions, on British citizenship, and not on existing despotic, un-British and selfish principles of which the present disaster and misery are the natural and bitter fruit. That a righteous and honest British rule can alone be beneficial to India, will be far more beneficial and glorious to the British people themselves than at present and will vastly strengthen the foundation of the Empire in the affections of the people. That, as a necessary immediate instalment of justice, a large proportion, if not the whole, of the famine and plague expenditure, and the whole cost of the present unwise frontier war, must be met from the British Exchequer, remembering that England drains from India some £30,000,000 or £40,000,000 every year. Lastly, that the frontier war and forward policy must cease, and the whole frontier question be carefully reconsidered so as to render all Afghanistan a powerful and impregnable barrier to an independence-loving and warlike people against any foreign invasion of India.

"Mr. Naoroji supported this long resolution by a long speech, which was vociferously cheered.

"Mr. J. N. Ray, in seconding the resolution, said they were confronted with a great and perilous duty—the duty of speaking the truth. (Cheers.) British rule stood out as a dismal failure. The fact had been demonstrated by the events of the past few months, in famine, plague, and war. (Renewed cheers.) A policy unworthy of England was being pursued. Selfishness and suspicion were at its root. If the system were not altered, Indians who were at present friendly to British rule would be turned into bitter and unbending enemies, and the end would be a terrible catastrophe. (Hear, hear.) Sedition was fermenting on all sides. The despotism under which the people were suffering and dying would not brook criticism. There had indeed been enough talk. The time was coming when they must act. (Loud cheers.) Constitutional agitation would, however, suffice."

The Resolution repelled "the absurd and ignorant cry of the disloyalty of the educated Indians," but the Seconder said that "Sedition was fermenting on all sides."

Another of the speakers said :—

"The British Government could not go on long in its present course with impunity. (Cries of 'Down with it!' and 'Order!')

"Otherwise they might have another America in India, and another Boston Harbour in Bombay." (Loud cheers.)

"The Resolution was carried unanimously, amid considerable enthusiasm."*

Importance of the Meeting.—Had the sentiments been expressed by merely one or two young men, they might be treated with contempt; but the meeting was a "Conference of Indians resident in the United Kingdom," held under the auspices of the "London Indian Society," and "the audience was largely composed of young gentlemen, evidently students at home." The *Indian Magazine*, some time ago, gave the number of Indian students in England as about 300. They are chiefly candidates for the civil service, medical and law students, the supposed *élite* of the Indian Universities, the future leaders of public opinion in India.

There is a still graver aspect of the case. The meeting represented, more or less, every great province of India. It cannot be supposed that landing in England produced an *immediate and entire change* in the minds of young men with regard to their opinions of English rule in India. They must have held, to some extent at least, the same views in their own country, although prudence forbade their expression.

The proceedings are very humiliating to Englishmen as well as to those who took part in them. The men who passed such an outrageous Resolution, "unanimously and with considerable enthusiasm," are largely the "product" of our educational system,

* Quoted from *The Hindu*, January 17, 1898.

although they have been "further instructed" by the Indian Press and English Radicals.

Meeting on 1st March 1900.—The Conference of the London Indian Society was held this year at the Westminster Town Hall. "The attendance was large and thoroughly representative of resident Indians from all parts of the United Kingdom. Mr. Dadabhai Naoroji was announced to take the chair, but on account of illness he could not fulfil his engagement." However, he sent a letter from which some extracts are given below.

The proceedings, it is cheerfully admitted, are a great improvement upon the vile slanderous Resolution of 1897, but a few points may be noticed.

The first Resolution was as follows:

"That this Conference is of opinion that famines in India are preventable, that the main cause of the evil is the drain from the resources of India caused by an unnatural economic system of Government, and that until this cause is fully faced and dealt with, there is no chance for an effective remedy or for the general welfare of the people of India; that for the immediate remedy for the present calamity this Conference, while very thankful for the Mansion House Fund, and other similar efforts, prays for a substantial financial assistance by a direct grant from the British Exchequer."

The Resolution will be noticed hereafter. Some of the remarks of Mr. Naoroji may be quoted. Imitating Irish patriots, he grinds 'at the hurdy-gurdy of long-dead grievances and long remedied wrongs.'

After referring to the cost of the wars since the commencement of the connexion between England and India, he says:

"Next to this the East India Company from its commencement, remitted to this country every year, a large amount of its wealth which, at least as public remittances was supposed to be three millions a year."

"Besides this public remittance to this country, it is utterly impossible to form any estimate of the private remittances of the officials of the day, who amassed vast wealth by corruption and oppression of every kind."

The people of England should pay 40 millions, the entire cost of the Mutiny, for the following reasons:

"In the Mutiny the people remained thoroughly loyal. Even new regiments were formed from the people to fight with their own kith and kin, and British supremacy prevailed over the mutineers. What was the reward of that people? Every farthing of the cost of that Mutiny was put upon the people."

The true cause of India's poverty was thus stated:

"Besides, the cost of everything with which the name of India could be connected, no matter how much soever British interests were

involved in it, was laid on the shoulders of India; and in addition to that up to the present day tens of thousands of millions of the wealth of that country have been drained away to this country, rendering it the poorest and most wretched country on the face of the earth. This, then, is only the true cause of the poverty and the consequent famine, plague, and diseases of every kind from which that wretched country suffers."

"Every year on an average some Rx. 30,000,000 to Rx. 40,000,000 are drawn from Indian wealth to England."

At Cutler's Hall, Mr. Naoroji said:

"Whereas the income or production of England was £41, that of France £25, Germany £18, Austria £16, and even Russia £9-9*s.* per head per annum, British India produced only £2. The administration of the country was carried on by Englishmen, but the result was that whereas England was capable of producing £41, or taking the United Kingdom £35 per head per annum, India, under the same kind of administration, the same laws, the same security of property, produced only £2 per head."

These figures were quoted by one of the speakers, and a cry of "shame," was raised.

Mr. Naoroji enumerates some resemblances, but ignores important differences.

On the one side there are energetic, well-educated Englishmen who have had a settled Government for centuries, seeking wealth all over the world, and blessed with a good climate. Here we have caste-bound, custom-bound, ignorant men, forbidden to cross the seas, and with a very uncertain rainfall. The average earnings in China are no greater than in India. The present scale in India approximates to what it was in England during the reign of Queen Elizabeth, and it will gradually rise.

Dr. Clark, M. P., said at the Meeting:

"Years ago he went through a famine in India with Mr. Digby, and he saw people dying in the streets for the want of food, although at that time there were thousands of bags of grain at Madras."

The inference is that this was the fault of the British Government. The Duke of Buckingham spent the hot season in Madras to push on supplies; but although there was abundance of grain there, from want of railways it could not be distributed over the famine tracts. Oxen could not be employed from want of water and fodder.

Mr. R. C. Dutt is not so outrageous as Mr. Naoroji, but, like him, he sometimes draws erroneous conclusions from half truths. The following examples are taken from his *England and India.*

Mr. Dutt contrasts the diminution of the National Debt of Great Britain with the increase of the National Debt of India. He says:

"If the people of India had any voice in the management of their

finances they would have opposed such increase in the National Debt; they would have tried to reduce it, as it has been reduced in England."

The Public Debt of England was contracted on account of wars. England spends no money on irrigation works or railways; the debt is therefore wisely reduced.

In 1863-4 the total debt of India amounted, in round numbers, to 91 crores. In 1896-7 it was 223 crores. During that time the State Capital outlay on Railways was 127 crores; on Irrigation works 32 crores, deducting which the debt amounted only to 64 crores.*

Against the debt there are Irrigation works, watering 10 millions of acres, and many thousand miles of railways, the earnings of which pay nearly the entire interest.

If the British Government had pursued the fatuous policy recommended by Mr. Dutt, the country would scarcely have had a single railway. It was the general belief that Indian railways would have no *passenger* traffic. It was thought that the people attached no value to time, and would rather walk like their forefathers. No great Railway Companies could have been formed to connect the presidency cities without a guarantee.

In justice to the Bengalis, it should be stated that there are men among them who take a more sensible view of things than Mr. Dutt. Mr. T. N. Mukerji says:

"No country having the faintest claim to civilization should now be without its railways. When we ourselves could not make them, the next best thing was to have them made by others, for it would not be wise to wait a century or two. It is not India alone that has got its railways made by foreign skill and capital: other countries with powerful governments of their own, have done the same."

"No better employment can be found for foreign capital in this country than in the construction of railways. Wherever they have traversed, their power to increase the efficiency of land, labour and capital to produce wealth has been marvellous. Railways are the wings of commerce, by the aid of which it reaches the most distant lands, scattering wealth and activity in its track. A generation ago, the peasants of the North-West Provinces could hardly even dream that the *munj* grass growing on the boundary ridges of their fields would be paid for in bright silver, taken hundreds of miles away to Bally, near Calcutta, and there made into paper."

Mr. Dutt thus contracts the comparative increase in the revenues of Great Britain and India:

"The average annual revenue of Great Britain in 1851 to 1860 was £68,000,000; the average in 1881 to 1890 was £88,000,000; and the average during the last six years has been about £100,000,000. The

* 32nd *Statistical Abstract*, p. 276.

revenue has thus slowly increased with the increase of population and during a period of between forty and fifty years it has increased about 50 per cent. But what are the figures for India? The annual revenue in 1857—*i.e.*, after Dalhousie's last annexation was Rx. 32,000,000; the annual revenue now, including railway receipts, is over Rx. 90,000,000, in other words, the revenue obtained from the country has nearly trebled in forty years." pp. 141, 142.

According to this showing, the British revenue increased only 47 per cent. while the Indian rate was 180 per cent. Mr. Dutt was employed by the Liberals for electioneering purposes, and when he told their constituents that the Indian revenues had "nearly trebled during forty years," they might well cry "shame!" and think that the "ins" had "filled the cup of their iniquity up to the brim," and should give place to the "outs."

What Mr. Dutt did was to contrast British revenue *minus* railway receipts, with Indian revenue *plus* railway receipts. In 1860, the Railway revenue of England amounted to £28 millions, and in 1896 to £90 millions. Adding these, the English revenue rose from £96 millions in 1860 to 190 millions in 1896—an increase of 99 per cent. instead of 47 per cent.

Take the Land Revenue, the largest item. That for 1857 is not available, but in 1858-9 it realised 1,812 lakhs, against 2,620 lakhs in 1895-6. During 37 years, the land revenue, instead of increasing 180 per cent., rose only 44 per cent.—less than the English rate! The revenue simply kept pace with the increasing population extending the cultivated area.

What chiefly brought the Indian average up to 180 per cent.? The revenue from irrigation and railways, which rose from 65 lakhs in 1858-9 to 2,487 lakhs in 1895-6—an increase of 3,726 per cent.! A water cess was paid to defray the cost of irrigation works, but 1,868 lakhs from railway fares cannot be regarded as taxes.

Before noticing Mr. Dutt's Congress Presidential Address, some quotations may be given from Indian Newspapers.

The growing Material Exhaustion of India:

"The enormous growth of foreign trade does not in the least indicate growing prosperity in the condition of its people..... It simply indicates the indebtedness of India, and her growing material exhaustion."

India no wealthier from the import of gold and silver:

"The increase in the import of gold and silver as a sign of the growing prosperity of the people is fallacious."

The Evil Effects of Railways.—A leading citizen of Bombay says:

"The question of filling up the country of India with a net-work of railways is principally beneficial to the English manufacturer and merchant."

A widely circulated Indian journal thus "pauses in learned doubt" over the question :

"It is by no means certain that the extension of railways has been an unmixed blessing to India ; that it has not carried in its train effects that have been the principal cause of the impoverishment of the Indian people."

Rapacity of the British Government:

"Our 'beneficent' Government takes to itself no less than 47 per cent. of the produce (and) levies innumerable other contributions."

India's Tribute to England:

"India sends away 30 milions of money as her tribute to England, and this tribute, for which not a penny is received in return, as it has been said over and over again by competent writers, is one of the chief causes of India's poverty."

The Alleged Cause of Famines in India.

The resolution of the London Indian Society passed this year asserts that "Famines in India are preventable," their cause being the costly Indian system of Government. Mr. R. C. Dutt in his late address as President of the Indian National Congress, said :

"Real Cause of Famines and the Remedy.

"Gentlemen, the real cause of the poverty of our agricultural population is simple and even obvious, if we have the courage and the honesty to seek for it and to grasp it. . . The real cause of the Indian cultivators' wretchedness and indebtedness is that, except in Bengal and a few other tracts, the land assessment is so heavy that the cultivator is not able to save in good years enough to meet the failure of harvest in bad years."

Your Lordship, in the Budget debate, thus briefly expressed this opinion :

"I see it sometimes stated, and the critics of British rule in India are very fond of this argument, that the real causes of recurring famine are not the failure of rain, the exhaustion of the soil, or the loss of crops, but the pressure of land taxation and the drain upon the resources of the people."

Your Lordship then estimated the destruction of agricultural wealth caused by an Indian famine, and showed how impossible it was by any revision of the revenue system to enable the agricultural population to stand the shock of a calamity at once so sudden and so devastating.

The subject may also be viewed from another stand-point.

The last Census gave the agricultural population of India as 171,735,390. After the late famine, it was remarked with surprise how rapidly, at least in some provinces, the ryots recovered from its effects. But, according to the Census, there were 25,468,017 dependent upon "Earthwork and general labour." It

is this large class of landless labourers who are the great sufferers during famine. Ryots may tide over one or two bad seasons, but such is not the case with day labourers. Want of rain prevents the farmers from giving them work, and unless it is provided they must starve. Would any reduction in the land revenue meet their case?

It is admitted that landless labourers are increasing under the present system.

Sir W. W. Hunter says of famine:

"A hundred years ago it was regarded not as a problem of administration, but as a visitation of God utterly beyond the control of man. When the rains, on which the crops depended fell short, no crops were raised and the people perished. The loss of life was accepted as a natural and an inevitable consequence of the loss of the crop."*

In this way, however, the pressure upon land was relieved. Now, millions of lives are saved, adding to the "White Man's Burden." Henceforth the main policy should rather be to *prevent pauperism*, than *to feed paupers*.

A defective Education largely responsible for the Misconceptions which have been noticed.—After forty years of University education, the "Indian Society," its supposed *élite*, accepted "unanimously and with considerable enthusiasm" the opinion of British rule and rulers in India expressed in the Bloomsbury Resolution. Race feeling and false patriotism may have had some influence; but ignorance was the main factor. The charge brought against English education in India by Sir John Strachey seems fully substantiated:

"These institutions give, in the English language, a more or less good imitation of the purely scholastic part of an ordinary English education, but the young men of India learn in them almost nothing about their own country, or about the Government under which they live, and, least of all, are they taught to be good and loyal citizens."

It is highly injurious that the minds of the people should be poisoned against the British Government of India, by statements like those quoted, and it may well be insisted that steps be taken to correct them.

Text-Books to remove Misconceptions.

Two are recommended.

Entrance Text-Book.—It must be admitted that "Citizen Readers" are of comparatively recent origin even in England. The late Mr. W. E. Forster, who contributed a preface to one of them, expressed his surprise that "the gap had not been filled up before." A crop of them appeared under the titles of *The Citizen*, *The Civic Reader*, *The British Citizen*, &c.

* *England's Work in India*, p. 21.

The Citizen of India, by Sir W. Lee Warner, published by Macmillan, appeared in 1897.* As a first attempt it is fair: within short compass, much useful information is given. It was passed by the Madras Text-Book Committee, and probably by others, as "suitable only as an additional Reader or Text-Book." The general desire of teachers is to have as few text-books as possible, and as *The Citizen of India* was not prescribed for any examination, it had, it is believed, a very limited circulation. When it was known that your Lordship favoured its use, it was gradually recognized by three Indian Universities, and others will probably follow.

The subject is difficult, and requires to be delicately handled. *The Citizen of India* needs the revision which the author is willing to give. Some of the geographical details might perhaps be omitted, and more space given to other matters. The Queen's Proclamation might be inserted; the Legislative Councils might be noticed. There is a section on "Personal Duty;" but this might be pressed still more in detail. The truth requires to be strongly urged,

> "How small, of all that human hearts endure,
> That part which laws or kings can cause or cure!
> Still to ourselves in every place consigned,
> Our own felicity we make or find."

Other text-books on the subject will follow. *The Indian Empire Reader,* of the Christian Literature Society, has been passed by the Madras Text-Book Committee, and Sir John Strachey expressed the following opinion of it:

"Among all the Indian school books which I have seen, I know of none so good and so useful."

In course of time, a satisfactory book will be produced.

University-Text Book on Indian Political Economy.—There are some points too difficult to be taken up in the Entrance Reader: there should be a text-book for the Intermediate or B. A. Class.

It is true that the Indian Universities include Political Economy as an optional or compulsory subject in the higher examinations; but this is not enough. It is not taken up by the great majority of students, and the course is not sufficiently adapted to India. It should be *Indian* Political Economy, not so much dealing with theoretical questions, as with the erroneous opinions which have been noticed.

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* A Calcutta journal thus explains its origin: "The pension that he draws is not perhaps quite sufficient in his old age, and he wishes to supplement his slender means by getting his book, *The Citizen of India,* introduced as a text-book for Indian Universities."

The Athenæum, in reviewing Nicholson's *Principles of Political Economy*, says:—

"The schools and chairs appear to be engaged in a perpetual logical exercitation, while the great body of mankind—labourers, merchants, statesmen—pass unheeding by or look on only in contempt. There never has yet been seen or known the political economy that a man of average common sense would give two pence for." March 12, 1898.

The Educational Review referring to the above remark, says:

"The words undoubtedly point to a defect in the subject of Political Economy as taught in India. The fault lies not so much with the lecturers as with the fact there exists no text-book on the subject of Political Economy as applied to India. As it is, our students study books, such as Fawcett's Manual of Political Economy which base all their illustrations on conditions as they exist in England—conditions which do not exist in India, and which therefore, are unintelligible to the student. Even when the illustration has been carefully explained, there still remains the fact that the conditions on which the illustration is based do not appeal to the experience of the Indian student. What is wanted is a book which deals with the three agents of production, land, labour, and capital, as applied to India, and with such questions as the currency and the land tenures of India." *June*, 1898, pp. 248, 249.

Government may not be able to deal *directly* with the Universities, but its influence would do much *indirectly*.

Social Reform.

In the first Introductory Lecture ever delivered at the Calcutta Medical College by an Indian, Professor Chuckerbutty said of the elevation of the woman of India: "Of all the great social problems to be solved in this country, this is undoubtedly the greatest. It is useless to hide from ourselves the fact that the degraded condition of the women of India is the foundation of numerous social evils."

The Hindu, the leading Indian Journal in the Madras Presidency, thus states the case:—

"There is one evil which is a standing hindrance to reforms of every kind, and if that is remedied the natural aptitudes of the nation will receive an unchecked stimulus towards development in all directions. We mean the present degraded condition of our women. We do not sympathize with those who exaggerate our social evils to impart importance to their own suggestions. But it will be no patriotism but foolish and ruinous vanity to assert that women in India are now in that condition which enables them in other countries to exert vast influence on the character and life of the nation as well as of the individual. The hard and unreasonable marriage laws, their seclusion and their ignorance have made them entirely unfit for the exercise of that elevating and chastening privilege which is theirs by nature. The character of the nation is

formed by its youths, and the character of the youths is formed at home by their mothers." September 28th, 1888.

It is evident that such a state of things demands earnest attention.

Female Education.—This lies at the root of improvement. Women, on the whole, have been greatly maligned in Hindu literature. Manu's Code says that women are ordained to be depraved:

"17 (When creating them) Manu allotted to women (a love of their) bed, (of their) seat, and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct." IX.

Like Sudras, they are denied religious instruction. Wilson says that the greater number of Hindu tales turn upon the wickedness of women—the luxury, profligacy, treachery, and craft of the female sex.

The general feeling of the uneducated is opposed to female education. It is thought that the ability to read and write would be employed in learning how to poison their husbands or to make assignations.

As in the case of Pandita Ramabai of the present day, two or three learned women are mentioned in Indian history; but the Report of the Education Commission says: "The idea of giving girls a school education, as a necessary part of their training for life, did not originate in India till quite within our own days." (p. 522.) It is only now that female education is beginning to be appreciated by the more intelligent of the people.

It has been mentioned that neither the compilers of Government School Books, nor those who used them felt the need of lessons on *Hygiene*. The same remark applies to lessons on *female education* Out of 22 English Readers examined, there were only *ten lines* on the subject.

In the seven "Readers" of the New Orient Series, and in the New Punjab Series, Female Education does not seem to be once mentioned. The same remark may be expected to apply to Home "Readers."

There should be lessons in the Readers adapted to the intelligence of the children. Even the *Primer* might contain, "Girls should go to school as well as boys." This might be expanded in the higher Readers, and sketches given of good and noble women. All might be urged to promote female education.

Indian public opinion is now so far advanced that there will be no opposition to the insertion of lessons encouraging female education. Exception, however, may be taken to the next two subjects. It is agreed that they are suitable only for higher textbooks, such as the *Citizen Reader;* but they may be defended on the general principle that Government may explain why some of its acts have been passed. This is especially necessary where they

have been strongly opposed to Indian public opinion. In this way enlightened views would gradually spread, and Government would be commended instead of being regarded with disfavour.

Early Marriage.—Though a very great evil, Indian opinion is as strongly in favour of it as it is opposed to female education. It is admitted that it is a delicate subject, one which should not be noticed in elementary education, but it seems practicable to diffuse more correct ideas among advanced pupils.

The Penal Code (375) fixed the age of consent at ten years; which, under Lord Lansdowne's administration, was raised to twelve years. Some of the reasons for this might be explained, and the benefits pointed out from following western example in this respect.

3. **Widows.**—One of the most unhappy effects of early marriages is the large number of widows. What is properly betrothal is legally marriage among the Hindus, and if the child-husband dies, the unhappy girl is a widow for life.

The inhumanity with which *widows* have been treated is one of the foulest blots upon the Hindu character. A poor girl is given by her father in marriage, says Arthur,

"She may never have set her eyes upon her husband except on the wedding day; she is still living at her father's house; but if the man who calls her wife die, she is his widow and his widow for life. She is stripped of all her ornaments, her dress is changed for the widow's robe, and in some parts of the country, her rich black hair is shaved. Then begins a life of bitterness: she is charged with her husband's death: he has been taken from her to punish her sin in a former birth; the younger she is, the greater sinner she must have been to be overtaken so soon; and her accusations are proportionally malignant. Her presence is a curse; it must never blight social festivity nor sacred ritual; the house is cursed for her sake; no accident or misfortune occurs, but it is her fault. She is the drudge, the butt, the sorrow, the reproach of her family."

In 1891 the number of widows in India was about 25 millions. About every fifth female in the country is a widow, while only one in twenty of the males is a widower. In South India every third Brahman woman is a widow.

In 1829, Lord William Bentinck, after suitable inquiries, passed a regulation declaring Sati, or widow burning, illegal, and punishable in the Criminal Courts.

In 1856 Lord Canning legalized the marriage of Hindu widows. It has proved largely a dead letter. Orthodox native opinion has remained too strong for the law, and the sad lot of Hindu widows, except in rare cases, remains unchanged. The few widow marriages have largely been brought about by money being contributed by the leaders of the movement towards the heavy marriage expenses.

A lesson on the subject would do much, in course of time, to modify native opinion. It might also be pointed out that they might be usefully employed as teachers, nurses, &c.

4. **The Depressed Classes.**—Mr. Sherring, in his work on caste, thus describes the strong feeling against some of them:

"The repugnance to the outcaste is hereditary. The Hindus impart it to their children; they hand it down from one generation to another; they display it perpetually in their dealings with this unfortunate race, whom they vilify by the use of every epithet of abuse which can possibly pourtray the loathing and disgust with which their minds are filled. No amount of patient, faithful, and ill-rewarded service, performed by a member of those despised tribes, can soften the heart of the Brahman or Rajput, and lead him to think and act differently."

Indians justly complain of the rudeness of some Europeans; but, as has been remarked, "No Englishman treats the Natives of this country with the contempt and insolence which high caste Hindus habitually display towards their low-caste brethren."

The "Brotherhood of Man" should be taught. An English poet says,

"Children we are all
Of one Great Father, in whatever clime
His providence hath cast the seed of life;
All tongues, all colours."

The *Panchatantra* has the following:—

"Small souls inquire 'Belongs this man
To our own race, or class, or clan?'
But larger-hearted men embrace
As brothers all the human race."

Feelings of justice and kindness might thus be promoted.

MORAL AND RELIGIOUS EDUCATION.

Need of Moral Instruction Acknowledged.—Without moral principle, the best intellectual training may prove only an evil. Plato says, "Did you never observe the narrow intellect flashing from the keen eye of a clever rogue, how clearly his paltry soul sees the way to his end; he is the reverse of blind, but his keen sight is taken into the service of evil, and he is dangerous in proportion to his intelligence?"

This was early felt. Kerr, in his Review of Public Instruction in the Bengal Presidency, says:—

"The Court of Directors from an early period considered that the improvement of the moral character of the natives was one of the first objects to be aimed at, and directed that a Professor should be appointed to lecture on Jurisprudence and Morals, without having any other duty to perform." p. 62.

As this was not carried out, Mr. Cameron, in 1840, wrote a Minute on the subject, containing the following passage:—

"In most countries Morality is taught as part of Religion. Here we are prevented by the circumstances of the country from teaching Morality in that manner. It is, therefore, more incumbent upon us than upon other ministries of public instruction to teach Morality in the form of Moral Philosophy." Kerr, p. 62.

The same great duty is recognised in the Despatch of 1854. It is stated that one object of Government Education in India is to "raise the moral character of those who partake of its advantages."

Moral instruction was recommended by the Education Commission. The Report contains the following recommendations:

"8. That an attempt be made to prepare a moral text-book, based on fundamental principles of natural religion, such as may be taught in all Government and non-Government colleges.

"9. That the Principal or one of the Professors in each Government and Aided College deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen." p. 591.

The Report says further:

"Some of the witnesses in every province and some of every class, Native and European equally, have asserted that there is urgent need that the principles of morality should be definitely expounded. A review of the evidence seems to show that moral instruction may be introduced into the course of Government colleges without objection anywhere, and in some Provinces with strong popular approval." p. 295.

"Ethics without a God," will certainly not meet the wants of the case. Notwithstanding the conflicting religious beliefs of the people of India, experience shows that it is possible to teach some great truths to which neither Hindus nor Muhammadans object.

It is said that Daniel Webster was once asked, what is the greatest thought that ever occupied your mind? After a solemn pause he replied, "The greatest thought I ever had, or can have, is the sense of my accountability to God."

This is most important to be taught.

"INDIA IN TRANSITION" SPECIALLY REQUIRES MORAL INSTRUCTION.

It has been remarked that the "India of Lord Ellenborough is as different from the India of to-day, as the England of Queen Anne from the England of Queen Victoria."

Under such circumstances, special watchfulness over moral conduct is required. The late Keshub Chunder Sen remarked:—

"In times of transition, in India as elsewhere, we always find that men for a time become reckless. The old faith is gone, and no new faith is established in its place. Society is unhinged and unsettled.

Old principles of character and time-hallowed institutions are swept away by innovations and revolutionary tumults, but no better principles are immediately established in their place. Thus for a season is confusion and recklessness."

One effect has been, in many cases, the loss of respect for age and authority, formerly characteristic of Hindus. *The Indian Mirror* says :

"Our young men do not know or care to know how to respect their superiors. This may appear strange, for the Natives of India are known to be fastidiously polite. English education has made them self-sufficient, and infused into their minds a kind of false independence which knows of no distinction between high or low, old or young."

All thoughtful men know the special importance of cultivating the feeling of reverence at this stage of India's history, although it is necessary at all times. "Reverence," says Smiles, "is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence, either in man or God—neither social peace nor social progress."

To check the lawlessness in some quarters, Government found it needful to render the Sedition Act more stringent, and to institute press prosecutions. While such measures are useful in their place, the aim ought, if possible, to bring about a state of feeling rendering them unnecessary.

Neglect of Direct Moral Instruction.

The Education Commission says :—

"In Government Colleges there has been no attempt at direct moral teaching. In them entire reliance has as a rule been placed on such opportunities for indirect moral lessons as are afforded by the study of the ordinary text-books and by the occurrences of ordinary academic life." *Report*, p. 294.

Dr. Martin, late Director of Public Instruction, Bengal, says in his last Report :

"The more one thinks of the present situation, the more one feels impressed with the truth of the conclusion that the policy of religious neutrality has been carried too far ; that the present system of Godless training has been more destructive than constructive in its effect. It is sad that while the bare materialism and freethinking of the West have dispelled a mass of ignorance and superstition, they have at the same time created a feeling of scepticism and a spirit of utter irreverence which is sapping the very foundation of the moral side of a student's character. It is for this reason that some sort of religious instruction has been advocated, not, of course, of a sectarian character, but on the line of universal truths, with a cardinal idea of a Supreme Being controlling and regulating all our thoughts and actions."

Sir Monier-Williams thus condemns the secular character of Government Education. He says:

"Yet it cannot be said that we make higher education consist in the mere imparting of information, and nothing more. We really effect a mighty transformation in the character of our pupils. We teach a native to believe in himself. We deprecate his not desiring to be better than his fathers. We bid him beware of merging his personality in his caste. We imbue him with an intense consciousness of individual existence. We puff him up with an overweening opinion of his own sufficiency. We inflate him with a sublime sense of his own importance as a distinct unit in the body politic. We reveal to him the meaning of 'I am,' 'I can,' 'I will,' 'I shall,' and 'I know,' without inculcating any lesson of 'I ought,' and 'I ought not,' without implanting any sense of responsibility to and dependence on an Eternal, Almighty, and all-wise Being for life, for strength, and for knowledge—without, in short, imparting real self-knowledge, or teaching true self-mastery, or instilling high principles and high motives. Such a system carries with it its own nemesis."

THE GOVERNMENT OF INDIA ON MORAL TEXT-BOOKS.

The Second Quinquennial Review of the progress of Education in India, gives a summary of the correspondence on a suggested Moral Text-Book, from which the following is abridged:

"In the Resolution of 23rd October, 1884, the Governor-General (Lord Ripon) in Council dissented from the proposals of the Education Commission, 'that an attempt be made to prepare a moral text-book based upon the fundamental principles of natural religion, such as may be taught to all Government and non-Government Colleges,' and 'that the Principal or one of the Professors in each Government and Aided College deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen.' The Secretary of State (Lord Kimberley) concurred in the views of the Government of India, but added 'it may possibly be that hereafter some book in the nature of a text-book of moral rules may be written of such merit as to render its use desirable.' His successor in office, Lord Cross, took a somewhat different view of the matter, and in a despatch dated the 29th September, 1887, requested the Government of India to take steps for the preparation of a book suitable for use in schools in India."

Before passing final orders on the subject, the Government of India requested the Local Governments and Administrations to state their views as to the best way of giving effect to the wishes of the Secretary of State, whether by the adoption of new text-books, or the revision of the existing books in order to introduce into them extracts from the various great writers who have dealt with the question of personal conduct in its various aspects. The replies received show that the majority of the educational authorities in India are of opinion that a text-book containing moral precepts or rules of personal conduct would be either useless or

injurious, at least in schools, though there is an equally strong consensus of opinion that good may be done by the indirect teaching of morality by means of illustrative stories in the Readers used in schools. A few, however, think that even this is unnecessary, and that a good teacher will find means of giving moral instruction to his pupils without requiring any specially designed text-book or reader, while such helps will be of no use in the hands of a bad teacher.

The "Final Orders" of Government appear contradictory, beginning with accepting the views of the majority against a Moral Text-Book and ending by admitting its usefulness:

"Having given this important question its fullest consideration, the Government of India is satisfied that the end in view could not be attained by prescribing for use in colleges and schools a treatise on ethics or a book of didactic instruction in the rules and principles of conduct. It believes that the careful selection and training of teachers provide the most effectual method of establishing a good moral tone in a school; but it also considers that the influence of the teacher may be greatly strengthened, and the interests of morality promoted by the use in schools of text-books having a direct bearing on conduct either by means of precept or example." *Report*, p. 362.

The "Orders" of Government conclude as follows:—

"All that remains now to be done, in Bengal at all events, is to supplement this action of the University by providing for the lower grades of schools, and for each class in those grades, suitable text-books compiled on similar lines. Similar action in other provinces is equally called for, and accordingly the Governor-General in Council desires that each local Government and Administration should take this matter at once in hand, either by the appointment of a Committee, or by employing selected individuals, who need not necessarily be officials, or by the offer of suitable prizes, effect a revision of the existing Readers in the direction indicated above, or, where necessary, procure for use in schools an entirely new set of books compiled on these principles. His Excellency in Council will be glad to learn from time to time the progress made in each province in this undertaking." pp. 362, 363.

The concluding portion of the "Orders" undoubtedly contains the true view of the case.

The "careful selection and training of teachers" is the most effectual method of "establishing a good moral tone;" but, as already mentioned, it will take a large expenditure over many years to provide them; while the text-books, whose value is allowed, might be supplied in a year or two at a comparatively trifling cost.

School Instruction.

In the elementary classes of Government schools, moral and religious instruction may be given by lessons in the "Readers." This is done, more or less, at present. The chief defect is that they

are not sufficiently adapted to the pupils. This, of course, cannot be the case where Home Readers are used, but it applies to some prepared even for India.

Currie justly remarks of moral instruction :

"So far from being left to take its chance in school, as it commonly is, being enforced in a fragmentary way and at irregular intervals, just as some accident may throw it in the way in the course of the reading lesson, it should be systematically provided for."*

To raise the moral character is at once the most important and the most difficult function of education. The measures to be employed must be as carefully adapted to the end in view as the medicines prescribed for a patient labouring under a complication of dangerous maladies. No hap-hazard remedies will suffice.

Points to be Noticed.

The people of India have some excellent features of character, and they have their failings. Their moral training demands special attention at present, for they are in danger of losing some of their former good qualities and acquiring new vices.

In drawing up a course of practical ethics, it should be carefully considered what the dangers are to which pupils in Government Schools are specially exposed? What are the virtues which require to be specially inculcated? Moral instruction should be adapted accordingly. Each lesson should form part of a carefully arranged plan, and each point should receive attention in proportion to its importance. The examples and cases of conduct should be such as the pupils can apprehend from their own experience.

A few virtues requiring special attention may be noticed.

Truthfulness.—Indian ideas on this point are lax. Manu's Code says :

"In love affairs, at marriage, for the sake of grass for cows or of fuel (for a sacrifice) or to favour a Brahman, there is no sin in a (false) oath." VIII. 12.

From the beginning to the end of the Series, this great virtue should be kept in view, and urged in a variety of ways suited to the capacities of the readers.

Indian literature contains numerous stories of successful trickery, showing how clever rogues outwitted honest fools. The great lesson taught in some books is, "How to overcome by deceit."

The absurd flattery so prevalent among uneducated Hindus tends to a disregard of truth, and should be discouraged.

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* *Principles of Education*, p. 25.

Justice.—This is allied to truthfulness. The defrauding of masters by servants under the name of "custom" should be exposed. Honesty towards Government as well as individuals should be taught. The receiving and giving of bribes should be condemned. The detestable meanness of the rich in oppressing the poor should be held up to reprobation.

Purity.—This should be enforced in speech and behaviour. The use of filthy language is exceedingly common. A native paper blames teachers in Government Schools for not attempting to check it.

It is encouraging that higher views on the subject of purity are spreading. The words of Bishop Lightfoot with regard to ancient Greece might be applied to the dancing-girls connected with Indian temples:

"Imagine, if you can, this licensed shamelessness, this consecrated profligacy, carried on under the sanction of religion and in the full blaze of publicity, while statesmen and patriots, philosophers and men of letters looked on unconcerned, not uttering a word and not raising one finger to put it down."

Protests are beginning to be raised against the nautch system.

Respect for authority should be fostered. Men are prone to run from one extreme to another. "Young India" charges "Old India" with servility: the parent complains of his son's pride and self-conceit.

The Hindu family system, to a certain extent, trains the young to respect age. It is breaking up, and there is great danger that the good qualities which it tends to cherish should be lost.

While *self-conceit* should be condemned, *self-reliance*, in a proper sense, should be encouraged.

Litigiousness.—The evils of this should be pointed out, and conciliation urged. There are not sufficient openings for educated young men in the public service, and in some parts of the country they are entering the legal profession in such numbers, that there is a "plague of lawyers." Such men will naturally try to make employment, and our courts afford abundant means of gratifying a national weakness.

Benevolence.—This is well developed in the Hindu character, but it requires to be wisely guided. The evils of indiscriminate almsgiving should be pointed out.

The Responsibilities of Knowledge.—The duties of educated Hindus to their ignorant countrymen should be enforced. Directions should also be given as to the mode in which they should be discharged.

Moral instruction should be imparted in a variety of forms, suited to the capacities of the pupils. Proverbs and pithy sayings, have their use. For young children, fables and parables are

especially valuable. Anecdotes and historical sketches are other pleasing channels. Cogent appeals may sometimes be used, especially with pupils more advanced. To give somewhat of an oriental cast to the Reading Books, some use should be made of native works. Dry didactic lessons should be guarded against.

Moral Instruction through Poetry and Music.

While moral lessons in prose are advocated, the object of this section is to urge the value of music and verse as a means of imparting moral instruction in the most attractive form.

"One of the faculties with which a beneficent Creator has endowed us is that of appreciating musical sounds. Children are instinctively fond of music. The nurse soothes the young infant with snatches of some simple melody, and the smile on the little cheek betrays the pleasure which the song affords." As they advance in years, children manifest a strong liking for all kinds of music; and the love continues, more or less, till their dying day. The departing spirit has often been solaced with music.

In India, unhappily, music has been considered the heritage of dancing-girls. *The Indian Mirror* says:

"Wherever you go, you are tired of hearing these wretched love songs which corrupt the young, the grown up, and the old. The dancing-girl, the music master, the lover of music, whoever that is known to sing, will be found to touch the same chord. Nor is any other sort of music felt generally desirable."

Mission Schools for girls were perhaps the first agency in India to turn music from being the handmaid of vice to that of virtue. The prejudice against music among intelligent Hindus has been removed. Some of them send their daughters to schools in which singing is taught. "Action Songs" now form one of the subjects in the Madras Educational Code.

The influence of songs is proverbial. Loyalty has been fostered in England by "God save the Queen;" the Scotch soldier has been nerved in battle by "Scots wha hae;" American patriotism has been strengthened by "My country! 'tis of thee."

The best writers on education fully acknowledge the value of music. Morrison says:—

"When the minds of the children are fatigued, a few minutes devoted to the singing of some favourite song will do more to enliven the pupils, and to rouse their flagging interest in the lesson, than any amount of threatening or punishment. Music may be still further employed as a sedative. When the children are taking their places, and arranging themselves previous to the commencement of any lesson, it will be found

*The writer heard its counterpart sung in a Normal School in France, "France dies, but never retreats."

that there is comparatively little risk of confusion or of disorder if they are allowed to do so to the music of some soothing melody. In moral education the power of music is great. Truths and sentiments of the highest importance may find a lodgment in the heart from being associated with some pleasing tune, and there may thus be accomplished what could never be effected by direct appeals or by wordy exhortations."*

Laurie says:

"It is in the fact that it is a direct moral and religious agency that Music (by which is meant mass and part singing from notation) rests its claims to rank first among the subsidiary subjects of instruction. The united utterance of a common resolution of perseverance, heroism, love of truth and honesty, or of a common sentiment of worship, gratitude or purity, in song suited to the capacities of children's minds and to the powers of children's voices, devotes the young hearts, which pour forth the melody to the cause of morality and religion. The utterance of the song is, in some sense, a public vow of self-devotion to the thought which it expresses. The harmony of the singers falls back on the ear and seems to reiterate the sentiment with which the music has been associated, in accents pleasing and insinuating, not harsh and preceptive. The morality and religion of song thus drop gently and without the parade of formal teaching, into the heart of the child, and in that form they are welcome.

"But Music is not only in itself a direct moral agency and a medium for direct moral teaching; it is also the best auxiliary to the other moral and religious instruction in the school, because it repeats what has been already conveyed in a dogmatic or illustrative form, and it does so with melodious and grateful associations, which suggest, if they do not reveal, the inner harmony of the spiritual life. Nay more, may we not say that the *musical* utterance of a sentiment suggests to the young mind the fundamental union of goodness, truth, and beauty—a union, dimly apprehended it may be, but perhaps none the less deeply felt?"†

The Minutes of the Committee of Council on Education remark, "The songs of any people may be regarded as important means of forming an industrious, brave, loyal, and religious working class." Currie says:

"Every good song which is made familiar to a school is a pleasant and powerful source of influence over a large number, in behalf of the virtue or sentiment which it embodies."‡

Outside the home circle, there is probably no power which affects the morality of children so much as songs and verse set to pleasing tunes.

Music is now recognized in the Educational Code of every enlightened nation in Europe and America, and it will gradually take a similar position in India.

* *Manual of School Management*, p. 287. † *Primary Education*, pp. 123, 124.
‡ *Common School Education*, p. 464.

The New York Educational Code says:

"Exercises in vocal music shall be given in each Primary and Grammar School; and instruction in musical notation and reading shall be given to the pupils of the First, Second, and Third Grades."

To facilitate the teaching of vocal music in India, two small collections of "SONGS FOR GOVERNMENT SCHOOLS IN INDIA" have been published.* Some of the songs most popular with English children have been selected, and, through the kind help of American friends, several which are favourites in the United States have been included. The first edition is very small and tentative. There are doubtless other songs which might be added or substituted for others with advantage. Suggestions on this point are invited.

The songs in the "Junior" Text-book are very simple, for Indian children find difficulty in understanding English poetry. Their suitability should be determined by the children and those who are practically engaged in teaching them. The "Senior" selection contains some of the best poems, adapted to the young, in the English language.

As far as materials are available and the principle of religious neutrality permits, an effort has been made to insert the songs which seem best suited to promote the moral elevation of India.

A few of the songs are simply amusing; some are lively marching songs; but most of them have a moral or religious purpose.

Many are intended to inspire family affection, truthfulness, honesty, perseverance, promptitude, kindness to animals, moral courage, loyalty, and other virtues.

The design in others is to bring before the young, in a pleasing form, the great truths of natural religion. Children are taught that God is their Creator, their Father in heaven whom they ought to love and obey. They are reminded also that they are continually in His presence, and that He is acquainted with all their thoughts, words, and actions. They should be sorry when they have done wrong, and ask forgiveness. The duty of prayer is enjoined.

All this is not inconsistent with the principle of religious neutrality. † The Moral Text-Book recommended by the Commission was to be based "on the fundamental principles of natural religion." Such teaching is to be found scattered throughout text-books published by Government, as well as in the English "Readers" compiled by the late Peary Charn Sircar.

One great obstacle to the introduction of vocal music in Government Schools is that many of the teachers are unable to

* *Specimens are forwarded.*

† There is an edition for Mission Schools with hymns appended.

sing. In most large towns, however, there are means by which some of the principal tunes may be acquired. The difficulty will gradually be overcome. Singing should be taught in Normal Schools.

Even if not sung, committing the words to memory and reciting them simultaneously, with due expression, will be very useful. Children like this exercise and need only encouragement. The Punjab Public Instruction Report for 1896-97 says that in addition to moral lessons in prose, "There are also poetical pieces in the Readers, intended to add to the scholar's store of right and high ideals; and as Mr. Bell remarks, 'the reading and reciting of these with feeling and expression must produce a salutary effect.'" p. 84.

One of the greatest educational wants of India is a collection in each language, of simple poetry, of an improving tendency, set to popular tunes. Indian classical poetry, unintelligible without a commentary, is not what is wanted.

While moral instruction in the form of good poetry, has a greater influence than prose, there is less difficulty in securing its introduction. In *Hymns Ancient and Modern* are to be found many compositions of men not belonging to the Anglican Communion.

As already mentioned, a beginning has been made in the Madras Presidency. Kindergarten training was first introduced by Mrs. Brander in 1875. The system was first recognized in the Grant-in-Aid Code of 1885, in which three kindergarten occupations and four action songs were prescribed. The grants were subsequently increased, which led to an improvement in teaching and to a larger number of pupils passing in the subject.*

The influence of Government will be required to secure the introduction of music. It is commended to the attention of Directors of Public Instruction.

MORAL TEXT-BOOKS.

Previous remarks refer mainly to lessons on morals in the ordinary "Readers." For the higher classes special manuals are desirable.

Several years ago Chambers's *Moral Class-Book* was used to some extent in India. The Preface states:

"The various virtues are described chiefly by narratives, in which individuals are shown as exemplifying them. To these have been added all those fables of Æsop and others which are most remarkable for their happy bearing on the important points of human conduct."

* Abridged from Public Instruction Report for 1896-97, pp. 141, 142.

The plan of the work is excellent; but, of course, there is no special adaptation to India. This is attempted in *The Moral Reader from English and Oriental Sources* by Sir Roper Lethbridge. It seems to have had a fair circulation for a time. Editions of 5,000 each were printed in 1885, 1887 and 1889. A copy lately purchased is dated 1889.

Man and his Duties, a Moral Reader, by J. Sime, LL. D., C. I. E., Director of Public Instruction, Punjab, has reached a fifth edition.

The Preface says:

"It is fully understood that the home, the play ground and the living influence of the teacher are the chief means of early moral discipline; but it is also believed that precept, especially if illustrated by example, can do some good in this direction."

"In this Moral Reader, a few simple moral principles are laid down, with lessons on chief duties both to God and Man. In exhibiting the duties, examples of most of the higher human virtues are given, with copious extracts from great writers."

This work seems partly prepared on the plan recommended by Lord Cross—extracts from "great writers." Though well-selected and dovetailed, the book, on the whole, is nearly as well suited to England as India. The subject of female education does not seem once mentioned. Parts of the volume are too abstract and difficult for schools; but, on the whole, it is admirable and calculated to have a beneficial influence. It has been widely circulated in the Punjab with good effect. How far it is used in other provinces seems doubtful.

University Text-Books on Practical Ethics.

It is much to be regretted that while education is creating a revolution in India in which old restraints are being swept away, *special* instruction in morals has been almost ignored by the Indian Universities.

No Indian University includes Ethics in its Entrance or Intermediate Examinations.

The Calcutta University makes compulsory for the B. A. Degree "Mental and Moral Science," including "Psychology, Logic, and Ethics."

The Allahabad University also makes compulsory "Mental and Moral Science," including "Psychology, Ethics, and either Natural Theology or the History of Ethical Systems."

The Bombay University makes "Logic and Moral Philosophy, one of three optional subjects.

The Punjab University makes "Philosophy, including Psychology, Moral Science, Inductive Logic, or Natural Theology," one of five optional subjects.

The Madras University makes "Mental and Moral Science including Physiology, Psychology and General Philosophy, Logic and Ethics," one of five optional subjects.

It will be seen that only two Universities make ethics a compulsory subject, and that for the B. A. Degree.

Instruction in mere theories of morals is practically worthless. Some years ago an ex-student of the Presidency College, Calcutta, wrote:

"Many of the graduates who take their honours in Mental and Moral Philosophy turn out scoffers and sceptics."*

Another "ex-student," writing in defence of a professor, partly gives the explanation :—

"As a teacher of philosophy it was his duty to place before his students the strongest arguments that have been brought in support of each theory by its supporters. . . . . He fairly stated the case of each contending party, and left the students to form their own opinions."†

Such a system of teaching may be expected to produce the results thus described by Sir H. S. Cunningham :—

"Amidst the crash of shattered beliefs and the babel of conflicting theories, the unfortunate neophyte acquires nothing tangible beyond a total disbelief in all existing creeds, and a profound disregard for an older, more credulous, and less instructed generation."

In the Second Quinquennial Review of Education the following quotation is made from Sir Alfred Croft :—

"Moral Science is now taught in our University as a branch of psychology or mental science in general, and being taught and studied as a merely intellectual exercise, it does no harm." p. 362.

Mr. J. S. Cotton, in *New India*, bears similar testimony to the general style of instruction in Ethics :—

"The professors of the Educational Department deliver their lectures and discourse on Milton or Mill in the same spirit as a magistrate dispenses justice in his cutcherry. They do their official duty, but they make no attempt to exert a moral influence over their pupils, to form their sentiments and habits, or to control and guide their passions."‡

The above remarks do not apply to all professors; but they show the general impression left upon Mr. Cotton.

When the Senate of the Madras University in 1872 excluded Moral Philosophy except as an optional subject, *Native Public Opinion* commented upon the proceeding as follows :—

"We are bound to protest in the most emphatic terms against the exclusion of general ethics from the system of studies prescribed for

* *Friend of India*, 27th March 1873. † *Indian Mirror*, 16th April, 1873.
‡ *New India*, p. 146.

the University Examinations. Our surprise is really inexpressible at finding that it is seriously contemplated to remove this subject of vital importance from even the B. A. course, and place it in the category of optional studies. We do not inquire if the University authorities are wise in adopting such a step; we are tempted to ask if they are sane? While the earnest friends and well-wishers of humanity all over the civilized globe are ransacking their brains to discover new means to prevent vices and crimes in preference to punishing them, what should be thought if an University should coolly and deliberately set aside some of the best means we happily possess already? It seems our youths are to be carefully taught to direct the level and the theodolite, but are not to know how to direct their feelings and passions. They are to study the relations between the sides and angles of trilateral figures but are to remain totally ignorant of the relations between themselves and their fellow-men. They are to be thoroughly versed in goniometric functions, but are to be thoroughly in the dark as regards the most important functions of social life. Can absurdity further go? We should, on the other hand, insist with all our might upon having ethics carefully taught as soon as the student is able to understand ordinary English. A graduated series of books upon the subject should be named, the lowest of the series being included in the Matriculation course, and the highest in that for the B. A. degree."—*23rd October*, 1872.

Sir Richard Temple, in his last Convocation Address, urged the Bombay University to aid in having a complete system of national instruction in ethics adapted to the degrees of intelligence and capacity as found in the different grades of students. He says:

"To found, to elaborate, to establish such a system should, I think, be an object of ambition, of anxiety to this University and to all engaged in the work of public instruction. The Natives will certainly be the willing subjects of such teaching. Moral philosophy is a theme on which the sages, lawgivers and philosophers of the Hindus have dilated from the earliest times—that has engaged the reverential thoughts and attracted the affectionate regards of the best men amongst the Natives for many generations—though the aberration of the practice of most people from its maxims has been as frequent and patent in the Indian nation as in any nation. I apprehend that many thoughtful Natives, while thankfully acknowledging all that has been done in this direction by the public instruction under British rule, do yet lament that a more systematic effort is not made to unfold and evolve before the minds of the young those eternal principles of right and wrong, which serve as beacons for the due conduct of life, and which ought specially to be included in an educational system that necessarily excludes religious teaching."

A good influence might be exerted through University English Texts. The Calcutta Board of Studies laid down the following rules with regard to the preparation of Entrance Text-Books:—

(1) Consist of both prose and poetry;
(2) That the prose be taken from authors of the present century.

(3) That at least one-half of the prose portions consist of extracts having a direct bearing on conduct, either by way of precept or example; and

(4) That a similar principle be, as far as possible, kept in view in the poetical selections.

Already extracts have been made from Blackie's admirable *Self-Culture*. Todd's *Student's Manual, Character, Duty*, and other works by Smiles would afford excellent materials. Poetical selections of the above character are of special value. But books written specially adapted to the circumstances of the students would have far more weight. Perhaps Indian *Convocation Addresses* might be turned to account.

Appeal to the Indian Universities.—After a course in which special instruction* in ethics is either altogether or almost entirely ignored, young men are sent out to the "battle of life," with old restraints removed, and no new safeguards to take their places, exposed to fierce temptations of every kind. The fruits are best seen where home influences no longer operate. There are some noble exceptions, but Dr. Mullick, House Physician in a London Hospital, thus describes the effect upon Indians of a stay in England:

"Endowed with a smattering of general knowledge, proverbially pliable, possessed of a morbid measure of his social status, inflated with a superlative sense of self-satisfaction, born of misdirected education, he returns to India an incubus to his family and a danger to the country... The stay-at-home people he despises and treats with unveiled contempt, even 'the old fool of a father.'"†

Dr. Mullick applied to some well-known gentlemen for their advice with regard to the young men. Mr. A. O. Hume, in his reply, brought another serious charge against them:

"But there is a kindred question on which I have had much experience, and that is the shameless neglect of so many of our young men, to fulfil when they return to India, the promised professions they have made here in regard to working there for their own and their fellow-countrymen's cause. When they leave here, they are brimful of enthusiasm—of a determination to live and if needs be to die for their country—but no sooner they reach that country than their zeal for their fellow-countrymen's weal, becomes merged, in a still more intense zeal for enhancing their own personal welfare. We get one or two letters—very rarely two—and then we hear no more from them—and old friends whom we can trust and to whom we have written about them, tell us that they are doing no real work—and are so far as India is concerned, no perceptible addition to the forces working for her political enfranchisement." *The Hindu*, April 3rd, 1900.

* There are stray passages in text-books of a beneficial character, but "special instruction" is here the point.

† Quoted in *Madras Mail*, March 2nd, 1900.

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It is earnestly suggested that there should be a series of works on practical ethics (including natural religion) graduated for the three principal University Examinations, and written with a special view to the circumstances of the students. They might be warned against the temptations to which they will be exposed, shown how to meet them, and the various ways in which they might benefit their countrymen pointed out.

The feelings to be excited are well given in the following quotation from J. S. Mill, addressed to St. Andrew Students:

"Nothing hinders us from so training a man that he will not, even for a disinterested purpose, violate the moral law, and also feeding and encouraging those high feelings, on which we mainly rely for lifting men above low and sordid objects, and giving them a higher conception of what constitutes success in life. If we wish men to practise virtue, it is worth while trying to make them love virtue, and feel it an object in itself, and not a tax paid for leave to pursue other objects. It is worth training them to feel, not only actual wrong or actual meanness, but the absence of noble aims and endeavours, as not merely blamable, but also degrading; to have a feeling of the miserable smallness of mere self in the face of this great universe, of the collective mass of our fellow-creatures, in the face of past history, and the indefinite future,—the poorness and insignificance of human life if it is all to be spent in making things comfortable for ourselves and kin, and raising ourselves and them a step or two in the social ladder.

Fix "your eyes upon the ultimate end from which those studies take their chief value—that of making you more effective combatants in the great fight which never ceases to rage between Good and Evil, and more equal to coping with the ever new problems which the changing course of human nature and human society present to be resolved. Aims like these commonly retain the footing which they have once established in the mind; and their presence in our thoughts keeps our higher faculties in exercise, and makes us consider the acquirements and powers which we store up at any time of our lives, as a mental capital, to be freely expended in helping forward any mode which presents itself of making mankind in any respect wiser or better, or placing any portion of human affairs on a more sensible and rational footing than its existing one. There is not one of us who may not qualify himself so to improve the average amount of opportunities, as to leave his fellow creatures some little the better for the use he has known how to make of his intellect . . . You are to be a part of the public who are to welcome, encourage, and help forward the future intellectual benefactors of humanity; and you are, if possible, to furnish your contingent to the number of those benefactors. Nor let any one be discouraged by what may seem, in moments of despondency, the lack of time and of opportunity. Those who know how to employ opportunities will often feel that they can create them; and what we achieve depends less on the amount of time we possess, than the use we make of our time."

It is believed that there are very few teachers, if any, who would controvert the ethical instruction contained in such manuals.

In many cases they would rather be influenced by them to add their weight to their sanction.

II. APPOINTMENT OF A DIRECTOR-GENERAL OF EDUCATION.

The duties of the Viceroy of India are most onerous. He has to watch over twice the number under the Czar of Russia. Many things come under the Government of India which in England are managed by the people themselves. It is most desirable that he should have a Cabinet somewhat like the Prime Minister of England—officers well acquainted with a subject, whom he may consult at any moment, instead of men whose duties are so multifarious that it is impossible for them to possess the requisite knowledge of each.

It is satisfactory that at the last Budget debate the announcement was made that the Secretary of State had sanctioned the appointment of a Director-General of Agriculture. This is a very important step, calculated to be of very great advantage to the country's chief industry.

During 1896-7 the total expenditure on Education amounted to Rs. 3,547,502. Such a large sum certainly deserves a few thousands more to see that it is judiciously spent. This is especially necessary with regard to education. In other departments money may simply be wasted by mismanagement; in the case of education it may raise up men a source of danger to the State.

Annual, not Quinquennial, Reports on Education necessary.—Once during some part of his administration a Viceroy has a general report on education in India presented to him. Though creditable to their authors, they are drawn up by men with other important duties and without the minute knowledge which is indispensable. The late Resolution shows the need of greater supervision:

"The information which has recently come before the Government of India in response to an inquiry as to the manner in which the system of selecting text-books has been working shows that the cardinal principles laid down by the Supreme Government in 1881, and reaffirmed in the Report of the Education Commission and the orders upon it, have in some Provinces, been gradually allowed to fall into disuse until the existing practices have ceased to conform to the directions of the Government of India."

Need of a Director-General of Public Instruction.—Nineteen years ago, in a Letter to the Marquess of Ripon, the need of such an appointment was thus stated:

"The Government of India never initiated a scheme fraught with more tremendous consequences than when it began a system of secular

education. The utmost care and wisdom are necessary to prevent raising up a Frankenstein, employing its powers against the author of its existence.

"The Despatch of the Government of India, reviewing the Report of Mr. Caird, shows conclusively the need of a central authority, while all details should, as far as possible, be left to local administrations.

"The Viceroy is ultimately responsible for every act of the subordinate Governments. It is of the greatest importance that he should know what is going on in each of the Provinces. An able Minister of Public Instruction, visiting the three Presidencies and Chief Commissionerships each cold season, could draw up an annual educational Report which would be of great value. A 'Note on the State of Education in India,' was, at least formerly, prepared each year by the Under Secretary to the Government of India, Home Department. Some, by Mr. A. P. Howell, were of great value. But Under Secretaries frequently change; education is not their specialty; they cannot write from personal observation and conference with the different Provincial Directors.

"It may be objected that there would be a clashing of authority. But the Minister should only be able to *advise*. Wise suggestions, as a rule, would be adopted. However, if any Provincial Director framed rules contrary to the recognised principles of the Department, the case might be reported to Government.

"There are at present seven Educational Reports published annually. One able review of the whole would be a great boon to all interested in the subject."

Duties of the Director-General.—The Provincial Directors are so much occupied with details, that it is impossible for them to watch the progress of Education throughout the civilised world, and see what improvements might be introduced. The Director-General, selected, as a rule, from the most competent Indian officers, might prepare for his office by an educational tour in Europe and the United States, examining especially agricultural, technical, and industrial education, and afterwards submit annual Reports as mentioned above.

Further observations are unnecessary, since, I believe, the want of such an officer has been felt by your Excellency.

CONCLUDING REMARKS.

It must be confessed that most of the foregoing remarks are intended to illustrate what seems a truism—that education in India should be adopted to the circumstances of the people, and not a servile copy of the home system. Yet there are men in India, engaged for years in educational work, who do not seem to have grasped the idea. It is lamentable how much of the value of education in India has been lost through the non-recognition of this apparently self-evident principle.

The points to which attention is specially drawn may be briefly recapitulated.

1. **Hygiene.**—The plague may be regarded as a trumpet call arousing attention to its neglect.

2. **Material Progress.**—Considering the deep poverty of the people, anything practicable in this direction should be adopted.

3. **Loyalty.**—Full details have been given, indicating where correct views require to be disseminated.

4. **Social Reform.**—Certain classes have been shown to deserve special attention.

5. **Moral and Religious Instruction.**—This should crown the whole.

6. **A Director-General of Education.**

A well-devised System of Training of Primary Importance.—The foregoing remarks refer mainly to school books. As already remarked, the needful changes can be made in a few years at a comparatively small expenditure. To secure well-trained teachers will cost crores, extending over generations. Some dwell upon its importance and do nothing. If we cannot secure the greater, let us not despise the less.

But the value of training also depends upon its character. The late Bengal Director of Public Instruction lamented what he called the "Godless training" of the present system. The style of teaching mentioned by Sir Alexander Croft and Mr. J. S. Cotton will avail little. Moral training should be specially kept in view. The value of music and poetry has been urged. Normal Schools might do much to facilitate their introduction.

As already pointed out, good text-books might benefit the teachers as well as the pupils.

Concluding Appeal.—Although this letter is specially addressed to your Lordship, the co-operation of all is invited. Governors, Lieutenant-Governors, Chief Commissioners, and Directors of Public instruction can do most; but every individual, however humble, may take part in the great work of seeking to benefit the people of India. As remarked by a former Vice-chancellor of the Calcutta University: "Men abstain from doing good or attacking evil when the opportunity is plain before them, for lack of faith in their individual power; but it is no new lesson which science teaches when it says that no energy, however feeble, is ever lost, and that no exertion is without some avail."

I have the honour to be,
My Lord,
Your Lordship's most obedient servant,

JOHN MURDOCH.

MADRAS, *May 4th*, 1900.

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